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THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE CLERGY AND THE LORDS.

THE unprecedented action of the House of Lords in carrying a Liberal proposal in the teeth of a Tory Government may be regarded from one point of view as more important to the House of Lords itself than to any other part of the community. According to the most rational theory of the Constitution, the House of Peers should act not merely as a lifeless drag upon all movement, but rather as a fly-wheel, regulating the action of other parts of the machinery, and guarding against any sudden check no less than against any sudden acceleration of speed. So far as we remember, this is the very first instance in which the House of Lords has resisted any Ministerial check upon progress; and it is quite conceivable that, if followed up, this new interpretation of its duties might lead to a new lease of life. In England, rightly or wrongly, we care little about abstract political theories. If an institution works well, it may with impunity contradict every ideal ever conceived by political philosophers. If, then, the House of Lords should henceforth consistently play the part of a fly-wheel, regulating, not resisting, progress; co-ordinating, not neutralising, other elements in the national life; the theoretical absurdity of hereditary legislators will never trouble the nation nor disturb the aristocracy in their privileged position.

In the interests of the Church Establishment the Government was not well advised in withdrawing a measure that the Peers had ventured to improve. They must have been excused by their clerical *protégés* for submission to an amendment forced upon them by the garrison of the Church's stronghold. And as, according to the working of Lord Harrowby's clause, any observances in the churchyards were to be of a "Christian" as well as of an "orderly" character, the Ministry might have boasted that they had not surrendered the right or betrayed the duty of the State to protect the interests of religion. For ourselves, we are content to leave the interests of religion dependent, as they must be in the Divine order of the world, on the inspired life of the Church. And as a consequence, we must leave outward respect for religion dependent on the impression which the Church is able to make on the community at large. The application of such principles to the conduct of funerals in the national burial-grounds is obvious. There, as everywhere else, the law may rightfully repress disorder, and protect decency. But to say that all ceremonial permitted must necessarily be of a Christian character is to admit a duty which, we have always contended, is not part of the responsibilities of the State. Unfortunately, the profession of Christianity is not co-extensive with the nation. And to deny to any Jew or Positivist or Secularist the use of such observances as he approves in burial-grounds that are as much his property as ours, is entirely inconsistent with religious equality. If, indeed, any intolerable practical inconveniences were likely to arise from the exercise of such freedom, this would be a strong argument against any insistance on theoretical consistency. But the lessons of experience are all the other way. Men of all religions, and of no religion, are as a matter of fact, buried in public cemeteries, generally with, but very occasionally without, Christian observances; and no disorder or any inconvenience whatever is occasioned. This, then, is the answer to the argument *ad absurdum*, sometimes advanced on this subject, that if all kinds of ceremonial, Christian or un-Christian, are allowed in the churchyards the church buildings must also be inevitably surrendered to the same various and inconsistent uses. For even supposing that the use of the parish churches were to be disposed of by a vote of the parishes, the obvious difficulty and inconvenience of allowing a succession of sectarian services in turn would be recognised by our national common-sense as an insuperable objection. There is no such difficulty in the case of burial-grounds. People do not choose the bedside of a dying friend for the exercise of polemical passions, and they are as little likely to choose his grave for the same purpose. In the open air, under the infinite sky, varieties of ceremonial dissolve away before they can clash in discord; and the greatness of death silences the arrogance of zeal. On these grounds we believe that, although Lord Harrowby's clause is a step in the right direction, no settlement of this question will be final which fails to leave the friends of the deceased absolutely and entirely free in their choice of funeral ceremonial, due provision only being made for the protection of decency and order.

We gather from clerical journals that the unkindest cut of all in the recent desertion of the Peers was their refusal to concede to the national clergy the same freedom that they are ready to accord to uncovenanted ministers and laymen. The archiepiscopal proposal to allow clergymen to transgress with impunity the Act of Uniformity when they are not satisfied as to the conduct of the deceased, was rejected by a large majority; but the proposal that other people, not paid by the State, should conduct their funeral services in the churchyards as they pleased was emphatically approved. This seems to *John Bull*, the *Daily Express*, and the *Church Times* to be a monstrous injustice. Nor are we in the least degree surprised at this; for the conductors of these papers have yet to learn what the first principles of religious equality are. Religious equality does not mean that a number of men are to be paid by the State and then left to do as they choose. It means that the State should pay no one in the interests of religion, but should afford equal protection to all. The clergy have accepted a system according to which Parliament prescribes the religious profession of the nation, defines its religious ceremonial, and undertakes to secure to every member of it certain religious privileges. Amongst these last is the right of burial with a certain legal ceremonial. The special reasons for which Englishmen may be deprived of that right are also ordained by Parliament; but these reasons do not and cannot include the private judgment of the clergyman as to the life and character of the deceased. To allow this would be totally inconsistent with the fundamental principles of an Establishment. The clergy, therefore, have no right to complain. If their withers are wrung, it is the inevitable consequence of the State harness in which they prefer to run. Those only can have uncovenanted freedom who are content with uncovenanted mercies.

Since writing the above we find that there has been a somewhat notable conversation in the House of Lords on the final withdrawal of the Government Burials Bill, in the course of which much good advice was given to the clergy on the wisdom of timely concession by the Archbishop of Canterbury and several lay peers. We regret with Lord Harrowby that the Government did not see fit to accept the solution of the difficulty embodied in the clause carried last week by a decisive majority in that assembly, and which other peers and the entire Liberal press regard as the minimum of concession that Nonconformists would be willing to accept. But his lordship, judging from the tone of his remarks on Monday night, seems to be afraid of his own success. He appears to look for an ultimate settlement rather to the action of Convocation than to the decision of Parliament. It is *not* any alteration of the burial service, as he now timidly suggests, that will meet the views of any section of Dissenters, or settle the difficulty, and we are sorry to find Lord Harrowby, after the enlightened position he has taken up, thus weakly receding from it. The tone of Monday night's conversation would suggest that the battle is very far from being won. We regret that, notwithstanding the remarkable vote of the Conservative House of Lords, there should be, on the part of his lordship at least, this new-born eagerness to consult clerical prejudices. Such declarations will only encourage the clergy to continue their resistance, and the Government to produce an unsatisfactory measure next year—a measure altogether ignoring the principle laid down in Lord Harrowby's clause. Not only would any such proposal be strenuously resisted by all the opponents of the present burial system, but it would prolong a bitter agitation, which the House of Lords has done its best to allay. It is manifest that the unyielding clergy of the Established Church have great and injurious influence in the Legislature, and we imagine that it will be found to tell more upon the members of the Lower House, who fear their electoral power, than upon the peers. Probably the greatest danger in respect to this much-vexed question is ahead of us, and it may be that a great deal of conflict is now inevitable before the principle sanctioned by the House of Lords is enshrined in the statute-book of the realm.

"THE PRIEST IN ABSOLUTION."

THE universal indignation and disgust excited by the recent exposure of this notorious Ritualist manual in the House of Lords has by no means subsided. As will be seen, the *Times* has been under the necessity of returning to the subject, and declaring that this publication, which has been so widely, though surreptitiously, circulated among the clergy, is "nothing less than a conspiracy against public morals," and that those who support

the habitual confession inculcated in this "detestable" book "must go, or the Establishment must go with them." It is nevertheless remarkable that what the Rev. James Fleming, of St. Michael's, Chester-square, characterises as "a conspiracy directed against civil, social, and national liberty" is no new thing. It has been going on for years with the knowledge, but without the interference, of the rulers of the Established Church. We are reminded of the fact by a pamphlet which now lies before us,* in which is contained a list of clerical members of "The Confraternity of the Blessed Sacrament," of "The English Church Union," and of "The Society of the Holy Cross"—some 700 priests in all, whose avowed views are utterly inimical to the maintenance of Protestantism in the Church of England. From this pamphlet, we learn that as far back as 1873 some 480 English clergymen presented a petition to Convocation, praying for a number of changes that would more entirely assimilate the Church of England to the Romish Church, and among other things "for the selection and licensing of duly qualified confessors." Though Convocation did not venture to comply with this demand, the bishops do not appear to have done aught to condemn the practices which were growing up among a large section of the clergy. It was for their use that "The Priest in Absolution" was compiled, and amongst them it has had for many years a wide circulation. And now this abominable attempt to corrupt the minds of women and children has been exposed, not by those who are the spiritual guardians of the principles of the Church of England, but by a lay peer!

In his letter to the *Times* the Rev. Jas. Fleming, in denouncing the 700 clerical abettors of auricular confession, says:—

> Let man or woman have priestly dominion rivetted on his conscience—bound by the dread chain forged in the Confessional; let him feel that henceforth he is in the power of another, who holds the life secrets of his heart—that man needs no other despot than the priest, and no other slavery than his own thoughts, for the iron has entered into his soul. The poison of priestism now rankling in the veins of the Church of England has no heart—no pulsation beating for the civil or religious liberty of the people.

This is the description by a clergyman of a system that widely prevails in the Church of which he is a member—of a system which the State tolerates, and, indeed, indirectly sanctions, and which the bishops are utterly powerless to suppress. We have no doubt that the Confraternity of the Blessed Sacrament, and "The Society of the Holy Cross," will survive this present outcry. Possibly, the Bench of Bishops and the majority of the clergy may hold in abhorrence the opinions inculcated by these societies, and in the Manual they patronise; but they connive at them, because any action on their part would tend to hasten that disestablishment which both bishops and clergy so greatly dread. Rather let sacerdotalism and Romanist doctrines be allowed to permeate English society, than that a course should be taken which would endanger the Establishment in which the poison is quietly and continuously working!

The *Times*, referring to the recent inquiry in Parliament with regard to "The Priest in Absolution," fears it is a matter of which a good deal is likely to be heard. The case is not merely that of one or two fanatics circulating doctrines which, at any rate in England, are not likely to find many adherents, but of an association of clergymen, ministers of a great national institution, organising a kind of conspiracy for the stealthy introduction of practices which this nation regards as detestable, and for that purpose circulating among themselves a secret manual of a character which at once explains and justifies such detestation. The public will have as little difficulty in pronouncing on such a book as they have had in pronouncing on the book published by Mr. Bradlaugh. Even were it of a less obviously offensive character, the revelation it affords would be sufficiently startling, and would abundantly justify the public denunciation it has received and must receive. The English people, as a whole, notwithstanding the perversion of some wrongheaded and some feeble folk among them, have only one thing to say to this system of habitual confession to priests sought to be introduced. They do not care what arguments may be adducible in excuse for it. A long time ago they had some centuries' experience of it, and they see at the present day what are the results it produces elsewhere, and their mind is made up. They will have none of it. They will have it at no price; and there is no institution they would not sacrifice, no system they would not repudiate, if it became the home and the protection of such practices. If this society cannot be suppressed among the clergy, rough times may be expected for the Church of England. The public take a comparatively languid and contemptuous interest in the disputes raised by the Ritualists on points of ceremonial. But if, as now appears, Ritualism means the inculcation of habitual confession, with all its consequences, Mr. Mackonochie and his friends must go, or the Established Church must go with them. As illustrated by this revelation, Ritualism as represented by the members of this society is nothing less than a conspiracy against public morals, and it is the first duty of all friends of the Church to purge it of such a poison.

* The Ritualist Conspiracy. Reprinted from the *Rock*. (London: 128, Aldersgate-street.)

WITHDRAWAL OF THE BURIALS BILL.

In the House of Lords on Thursday,

The Duke of RICHMOND and GORDON stated that since the last division on the Burials Bill he had conferred with his colleagues as to the course which ought to be pursued in reference to that measure, and they had come to the conclusion that Lord Harrowby's amendment, which was carried on the report, amounted to such an entire departure from the principle on which the Burials Bill was framed, that they felt it incumbent to withdraw the measure, intending to give the whole subject attentive consideration during the recess.

Lord GRANVILLE said: I am bound to say that I have heard with very great regret the statement which the noble duke has just made. This bill, your lordships must remember, was not introduced yesterday, but was brought up so long ago as March 13 last. Since that time the Government have had ample opportunity of ascertaining the views of the House on the subject, as the feelings of your lordships have been most decidedly shown on both sides of the House. It is quite impossible that the consideration which the noble duke promises the Government will give to the matter during the winter will not be influenced in the strongest manner by the division which took place the other evening, and that being the case, it is much to be regretted that a question which both sides of the House desired to have settled should be thrown over for another year, and thus excite all sorts of hostilities between that portion of the Church who wish to adhere to the present state of things, and the other portion of the Church who, with us, desire it to be changed in accordance with the resolution which the House has sanctioned—a resolution which is also approved by a large body of Nonconformists throughout the country. I repeat that it is a source of great regret to me that the Government have not taken upon themselves, after the opinion which the House has expressed, the duty of settling the question during the present session. (Cheers.)

On Monday the Duke of Richmond having moved the discharge of the order, the Archbishop of CANTERBURY pointed out that this was a question about which no one had such opportunities of judging as the Government. It was also one requiring great delicacy of treatment. It would be very easy to produce a rankling and uneasy feeling in the minds of both parties. He must express a most earnest hope that during the six or nine months which must elapse before the subject appeared before their lordships again it would be calmly considered by all who had to do with the question. He believed it had been approached with an earnest desire to settle it, and he could not but hope that during the months that lay before them neither the clergy nor laity would lose sight of the great duty of treating this question in the same calm and temperate way in which it had been treated in the past by their lordships. The calm decision of that House must have great weight with all who were interested in the matter. In any decision of the question two matters were certainly involved, and, he thought, must be remedied. There must be an opportunity of affording the use of the burial service to a large number of Dissenters who were at present incapable of being buried with the religious rites of the Church, and full consideration must be given to the difficulty which his most reverend brother brought before their lordships, of the clergy being at present compelled to read the service over the bodies of men who had lived notoriously wicked lives.

Lord DENMAN expressed his regret that the bill had been withdrawn, considering the present a most opportune time for settling the question.

The Earl of HARROWBY also regretted that the Government could not accept the solution of the difficulty embodied in the vote on his amendment. He deprecated the employment of irritating language, and joined in with the hope of the Archbishop that the subject would be discussed calmly. He also earnestly hoped that Convocation would consider the subject, and make some alterations in the Service for the Burial of the Dead to meet the views of the Baptists and assimilate it more to the service in America. It must be remembered in discussing the question that the clergy felt that this was only preliminary to an attack on the Church itself.

The Earl of REDESDALE thought the noble earl who had advised the country to consider the question calmly would give his own careful attention to it. He believed the amendment of Lord Harrowby was quite out of harmony with the bill, and that it confiscated rights which belonged to the clergy, who ought to be considered as well as the Dissenters. In the meantime, he hoped Dissenters would use their own churchyards where they were provided.

Earl GREY thought the question of burials could not be satisfactorily settled unless means were taken to give perfect liberty of burial in churchyards to members of Dissenting bodies, and he believed it would be found necessary for this purpose to vest churchyards in a parochial corporation other than the parson. As to relieving the consciences of clergymen, he believed this could not be done by providing alternative services to be used at their discretion, but by some modifications of the burial service which would enable it to be used in all cases without scandal.

Earl GRANVILLE said he shared in the desire which had been expressed that this important question should be discussed with calmness, but he was afraid the course which had been taken by the Government would not tend to that end. Last year they promised to deal with the religious difficulty, but now they proposed to withdraw their bill in the face of a majority of votes in favour of a proposal which would bring about such a settlement as would be satisfactory, and, furthermore, a proposal which was carried after the bill had been for fifteen weeks before their lordships' House. (Hear, hear.) It might also be remarked that in their proposal to withdraw the bill Her Majesty's Government gave no understanding to bring the question before Parliament next Session.

The Duke of RICHMOND and GORDON denied that he had given anything like so definite a promise last session as Earl Granville had suggested. He merely promised to bring in a bill on the subject, and that promise had been redeemed. When the noble earl talked of the bill not dealing with the religious difficulty he must have forgotten some of its clauses. As to the statement that the bill had been fifteen weeks before their lordships' House, all he could say was the state of business was such in the other House that if the measure had been hurried through by their lordships it could not have been considered any sooner in the Commons. He repeated that the Government considered the proposal of the Earl of Harrowby was such as would disarrange the provisions of the measure, and therefore no other course was open to them but to withdraw the measure.

Lord CARDWELL, while agreeing that the question should be discussed during the recess with calmness, hoped the Government would understand that no proposal which fell short of the decision at which their lordships had deliberately arrived would be regarded as a settlement.

Lord CARDWELL admitted that the noble duke was not open to the observation that he had not taken great pains to pass a bill in accordance with the views he had expressed. What was complained of was that Her Majesty's Government had not yielded to the decision which had been arrived at by their lordships' House. They had that evening received some excellent advice from the Primate as to the course which should be taken by those who take part in the discussion of the measure. The most rev. prelate had recommended the greatest calmness, the greatest desire to avoid all irritating topics, and the greatest desire to bring to the consideration of the question a sincere wish to remedy the grievance which their lordships had admitted to exist, but also to protect the interests of the Established Church. What would most conduce to promote such a temper and frame of mind would, he believed, be an acknowledgment that Her Majesty's Government saw the question in the light in which their lordships viewed it, and were determined to bring it next year to a final and satisfactory conclusion. They had observed that noble lords opposite had not seemed very anxious to dispute the views which had been advanced in support of the amendment of the noble earl. It was true the noble duke had spoken strongly in support of his own views, and the noble marquis (of Salisbury) had spoken with an amount of caution not always observable in the most powerful and impressive of his speeches, for he stated half-a-dozen times that he was not speaking his own sentiments, but the sentiments of certain memorialists whose views, he thought, ought to be considered by their lordships. But as to any other member of the distinguished bench opposite he did not know that anyone of them had endeavoured to persuade their lordships to reject that which was the real essence of the bill. The question was whether a particular grievance should be remedied in the way which the majority of their lordships had, in a most significant and decisive manner, determined it should be settled. He trusted that that was the light in which the question would be viewed by Her Majesty's Government during the recess. (Hear, hear.)

The order for the further consideration of the report was then discharged, and the bill withdrawn.

We have already given the terms of Mr. Osborne Morgan's proposed resolution in the House of Commons. It still stands nominally for July 23, but whether the hon. member will get an earlier evening remains to be seen. If not, it may be necessary to withdraw the motion for the present session. Two amendments to the resolution have been given notice of. One, which stands in the name of Mr. Grantham, is as follows:—

> That in the opinion of this House it is desirable that public cemeteries should be provided for in those parishes in which there is not suitable accommodation in the existing churchyards, and there is no other burial-ground in use in the parish, it is desirable that provision should be made whereby interments may take place without the burial service of the Church of England, and with such other Christian and orderly religious service as the friends or relatives of the deceased may desire.

The second amendment has been given notice of by Mr. BALFOUR, and is thus worded:—

> To move to leave out all the words after the word "closed," in order to insert the words, "that it is there-

fore expedient that such interments should be permitted to take place without the burial service of the Church of England, and with such other Christian and orderly religious service as the friends or relatives of the deceased may think fit in parish churchyards of older date than fifty years, until such time as other burial-ground shall have been provided in the parish, and except in those cases when such other burial-ground has been provided already."

Since the announcement made by the Duke of Richmond, the executive committee of the Liberation Society have adopted the following resolutions: —"1. The committee regard with great satisfaction the defeat of the ministerial measure for securing the closing of the parochial churchyards, and the multiplication of new burial places, in which offensive sectarian distinctions would have been perpetuated. 2. Their satisfaction is increased by the fact, that the result is mainly attributable to the acceptance by the House of Lords of the principle that burials in churchyards should be with such services as may be desired by the relatives of the deceased. 3. They desire gratefully to acknowledge the important service rendered by Earl Granville, and the rest of the Liberal Peers, in resisting the proposals of the Government; as well as the candour and good feeling displayed by Lord Harrowby and other Conservative peers, by whose co-operation the question has been obviously brought near to a final settlement. 4. As the withdrawal of the Government bill will delay that settlement until another session, it will be needful for the friends of religious equality to maintain such a firm and vigilant attitude as will secure the ultimate adoption of a satisfactory measure." An analysis of the divisions on the bill shows that no fewer than 192 peers, or nearly one-half of the House of Lords, have supported the principle of Lord Harrowby's clause.

On Thursday a conference on the Burials question was held at Darlington, consisting of clergymen and other Churchmen in South Durham and part of the North Riding of Yorkshire. A proposition in favour of Lord Harrowby's resolution was lost by 50 votes to 3. The Vicar of Darlington said Lord Harrowby's resolution afforded the safest and best compromise, and that if the question were not settled now it would be settled by a Liberal Government in a year or two. A resolution regretting the action of the archbishop in reference to Lord Harrowby's resolution was unanimously agreed to.

The *Times* assumes it as certain that a concession which the House of Lords has approved, and on which the archbishops have pronounced favourably, cannot be very long delayed. It would be a simple waste of strength on the part of the clergy if they were so ill-advised as to continue their opposition to it. Denounce it in what terms they will, and predict what further consequences they please, it will come in spite of them. It would be more wise on their part to look upon the contest as decided, and to proceed calmly to consider the position in which they are left, and the safeguards on which they may still insist. They will be well supported in any fair demands they may make, so only that the principle of Lord Harrowby's amendment is not touched by any of them. There are several courses from among which the Legislature will be free to choose, and as to which its choice would be very much influenced by the expressed opinion of the clergy. One plan would be to take away from the parish clergyman all rights of property in the parish churchyard, and to vest them in some other local body, either already existing or chosen specially for the purpose. A certain space of ground round the church would be left clear, as it is at present, but with this almost nominal exception the churchyard, in the case we are supposing, would be free to all alike, and on the same terms of religious or decent use. The question would arise whether, if all this were done, the rights of the parishioners to insist on their clergyman's services should be left unaltered, or whether, in this respect, all denominations should be placed on the same footing, as they would be in all other respects. The clergy will do wisely to bow to a decision which they cannot alter, and to make the best they can of the ground which is still left to them. The change, the *Times* ventures to assure them, will be less intolerable than they imagine. In the course of a few years, when they have become used to it, they will probably cease to regret the invidious rights they will have surrendered, and will wonder at their own present fears, which will have proved to be so entirely groundless. The question is no longer really open. The only result of the policy of the Ministers will be to delay the final settlement of it, possibly for a year, possibly for more than a year, but with the same conclusion in the end. A well-considered bill, drawn in a sense on which the moderate men of all parties are now agreed, will be the best reparation the Government can make for the false step they have been betrayed into, and the sooner they announce their intention to bring it forward the better. Suspense, with the hopes and fears which suspense tends to encourage, can be only misleading and mischievous.

The *Pall Mall Gazette* says:—"The withdrawal of the bill is a mistake for two reasons. In the first place, it postpones for another year a sanitary measure which, though not quite so urgent as the Duke of Richmond and Gordon painted it when he first described the contents of the bill, is still greatly wanted. There is not the least need to close churchyards and to open cemeteries all over the country; but there are a great number of churchyards which ought to be closed at once, and which will not be closed until there is some better provision than now exists for providing cemeteries to take their place. This is a fact to which the Government ought to have been specially alive. They had rested their bill in the first instance on alleged sanitary necessities. Out of eighty-eight clauses there were only two that touched the religious difficulty. If the Government were of opinion that it is still possible to pass a purely sanitary bill next session, they could not of course be expected to go on with the bill which the Lords have transformed. But it may be assumed that they do not think this possible. The burials question will not again be taken in hand except in the sense of Lord Harrowby's amendment, and unless some unforeseen event gives a wholly new character to the session of 1878, it will be taken in hand in that sense next year. Consequently the the best way that the Government could have taken to get out of their dilemma would have been, perhaps, to say that, though they disliked the provisions imported into their bill by the Lords, they were too much impressed with the urgency of the sanitary needs it was meant to meet not to accept the addition, though they accepted it with regret. There would have been more dignity in making the best of a situation which can have but one result than in putting off the inevitable settlement for a year, and thus allowing the public health, which, by their own showing, must suffer, to suffer for no purpose. The second reason for going on with the bill involves more important considerations than the reputation of the Government for tact or courage. The division in the House of Lords was an utterly unexpected incident. The tie on Lord Harrowby's amendment took everyone by surprise, and the deliberate adoption of a similar amendment by a larger majority was equally contrary to calculation. There was no specially formidable agitation to be appeased; on the contrary, the prospects of the resisting party were supposed to be better than they had been for some time. The clerical opposition to the Dissenters' demand was better organised than in any previous session. In the House of Commons the Government are all powerful, and if by some singular mishap an amendment in the same sense as Lord Harrowby's had been adopted at the instance of Mr. Osborne Morgan, no one would have been surprised, and very few people would have been provoked, at its rejection by the Lords. It was in this condition that the Lords determined of their own mere motion to give the Dissenters what they asked for. There is only one explanation of this strange ending to a long agitation. The Lords, with that instinctive common sense which they sometimes show in a very marked degree, felt that a cause which has a grave for its field of battle is one which it is wise to get out of the way as soon as possible. It was not the justice of the Dissenters' demand or the force that could be brought to bear in support of it that moved them, but the consciousness that, though the appropriation of the churchyards to the clergy might be defended as a matter of principle, it could not, when once it was clear that it would be persistently challenged, be defended as a matter of policy. Under this impression, the Lords determined to give way, and to give way handsomely. The effect of this on the country will probably be considerable. It comes from the most Conservative branch of the Legislature, and it comes, not under compulsion, not even under strong pressure, but as an act of self-suggested grace. The obvious course for a Conservative Government to take was to make the most of this feature in Lord Harrowby's victory, and as they could no longer hope to fight, to be thankful that the conditions of peace promised to be so favourable to the Conservatives in other ways. Instead of this, they have elected to leave the question open for an autumn's agitation, and thus to enable their opponents to present the ultimate settlement in the light of a surrender instead of a concession.

CONVOCATION AND THE RIDSDALE JUDGMENT.

The following draft petition to Convocation is being circulated in order to furnish members of the "Catholic school" who do not wish to take up a position of antagonism to the law with an opportunity of suggesting a possible means of escape from existing difficulties:—

The petition of the undersigned communicants of the Church of England showeth as followeth:—The Queen is over all persons and in all causes within her dominions supreme; and it is her function, by a duly constituted and competent court, to interpret disputed rubrics of the Church when any subject of the realm complains that he is damnified by a supposed misapplication of the same. By this royal supremacy the rights and liberties of the Church ought to be guarded, and especially her freedom from the imposition of any constitution or canon which she has not by her own convocations ordered and settled. But as any judgment, though final in law, is necessarily fallible, and it may therefore happen that by a mistaken interpretation a meaning contrary to the mind and intention of the Church may be put upon some of her formularies; and thus by way of interpreting the rubric a new law may virtually be imposed on the Church, such as she has never by her convocations ordered and settled; the constitutional freedom of the Church can only be preserved by her convocations promptly enacting new rubrics or canons, to replace such as may have been misinterpreted, and to express her mind where she has been misunderstood. Your petitioners believe that a case has arisen in which a mistaken interpretation has been placed upon one of the rubrics of the Book of Common Prayer, and the fact that three of the learned judges who heard the case did not join in the judgment, itself affords ground for some reserve on the part of the Church in accepting the judgment as a true interpretation of her mind. The decision arrived at commands the less confidence and respect, as it has been given by a court without spiritual qualification; in disregard of the principle laid down at the Reformation that appeals to the Crown should be determined by a provincial synod if the cause were a grave one, or by three or four bishops commissioned by the Crown for the purpose. Your petitioners refer to the judgment of the Court of Final Appeal in the recent case of Ridsdale *v.* Clifton, by which it has been ruled that in parish churches the clergy are to wear no distinctive vestment in any of their ministrations, the surplice and hood which are allowed by the judgment being those which are worn by laymen in our cathedrals and college chapels. Your petitioners have carefully read the judgment given in this case, and, after devoting the fullest consideration to the arguments by which it is supported, feel bound to protest against the decision as a non-natural and mistaken interpretation of the law of the Church; an interpretation which, if it be enforced, robs the Church of many of the seemly ornaments of her ritual, not only of such as mark the higher dignity of the service of Holy Communion, the use of which has been of late years revived in a spirit of loyal regard for the Church's law, but also of other ornaments which have been in constant and universal use in the Church of England as long as living memory extends. The grievance of your petitioners is aggravated by the fact that, without the consent of the Church, a court claiming to be an ecclesiastical court has been established by Act of Parliament, and assumes the power to suspend from his sacred functions any priest who disregards the interpretation which the State puts upon the Church's laws. Your petitioners therefore pray your venerable House (having "letters of business" to revive the rubrics) so to amend the ornaments rubric that no doubt or question may remain of the lawfulness of such ornaments of the Church, and of the ministers thereof, as were in use in the Church of England in the second year of King Edward VI. And your petitioners, &c.

DISESTABLISHMENT MOVEMENT.

THE REV. J. BROWNE IN THE NORTH.

CONSETT, DURHAM.—The Rev. J. Browne, B.A., of Bradford, Yorks, lectured at Consett on Monday, the 18th, and at the conclusion of the lecture, a resolution was proposed by Mr. Thompson, of Newcastle, in favour of the objects of the Liberation Society. Upon this a rather excited scene took place. Mr. Ormerod rose and said he for one objected to the passing of the resolution. He intended to move an amendment, though he had little expectation of its being carried, to this effect:—"That in the opinion of this meeting the principles of the Liberation Society are *dishonest* and un-English." (Hisses and uproar.) The Chairman said Mr. Ormerod was out of order, and requested him to sit down. Mr Ormerod (who had remained standing) said his opponents might hiss like serpents, but he would speak the sentiments of his mind. After he had indulged in some further remarks, the Vicar of Consett, the Rev. F. Steggall, claimed a right to move an amendment, upon which the following took place:—

Mr. RICHARDSON asked whether the separation of Church and State meant the separation of all religious questions from the consideration of Parliament.

Mr. BROWNE said their proposal was that Parliament should have nothing to do with the internal affairs of the different Churches of this country. He was glad to say that a new society, called the Church League, had recently sprung up, whose object was the separation of Church and State, and he was told that this League had already received the adhesion of a thousand clergymen of the Church of England. (Applause.) The League had held a meeting, and the first resolution passed was that the disestablishment of the Church was a moral necessity of the age. (Applause.) The second resolution said that national endowments were hurtful to the Church. The Liberation Society thought that the religious bodies ought to manage their own affairs, and Parliament ought to attend simply to the political interests of the country. (Renewed applause.)

The Vicar of CONSETT asked if the thousand clergymen named by Mr. Browne were not chiefly identified with the Popish party in the Church of England.

Mr. BROWNE: Whatever party ——

The Vicar of CONSETT: Answer yes or no.

Mr. BROWNE: I shall answer in my own way. Whatever party in the Church of England these thousand clergymen belong to they have taken precisely the same obligations as the other clergy. They have subscribed to the same articles, they acknowledge the same laws ——

The Vicar of CONSETT: That is not an answer to my question:

Mr. BROWNE: I beg to say they are not all of that class.

The Vicar of CONSETT: I say are they not chiefly?

Mr. BROWNE: I have not seen any return of the names, and should not like to say anything that might convey a false impression in regard to them. Many of them, however, hold similar views to myself. There has been no announcement of the names, but simply that more than a thousand of the clergy have given in their adhesion to the League.

The meeting ultimately carried the resolutions in favour of disestablishment.

CORBRIDGE.—On the Tuesday Mr. Browne lectured here, when the Primitive Methodist Chapel was filled to overflowing, and great enthusiasm was manifested. Mr. T. J. Robson presided, and made an appropriate opening speech. Mr. Browne's lecture is described by the *Hexham Courant* as given in "a very able and lucid manner and received with repeated rounds of applause." Mr. John Hope, jun., moved a disestablishment resolution in a very able speech, and it was seconded by the Rev. S. Adcock and Mr. Dent, and carried by a large majority.

MR. GORDON IN LEICESTERSHIRE.

OAKHAM.—On Tuesday evening Mr. Gordon gave a lecture in the Congregational School, the Rev. Mr. Sutton presiding. The meeting was quiet but enthusiastic.

KIBWORTH.—On Wednesday evening Mr. Gordon gave an open-air lecture in this place, Mr. Loveday in the chair. It was a large meeting, and great interest prevailed. Two or three conveyances, charged with Church Defenders, came from Leicester, and but for the determined attitude of villagers the lecturer would have been much interrupted. It was bad enough as it was. There were several reply speeches, and Mr. Gordon's rejoinders roused the audience. The Chairman maintained his position well.

RATBY.—On Thursday evening Mr. Gordon again lectured in the open air, and had a good assembly. A policeman stopped the meeting from being held in the highway, where preachings are generally held. A capital yard was obtained, and a most successful meeting held.

IBSTOCK.—On Friday evening rain prevented an open-air gathering here, but a good assembly mustered in the British School. Mr. Smart, of Godmanchester, an old Ibstock boy, presided, and and the meeting was very hearty.

Mr. Gordon will have a debate this week at Winchcombe, and a series of open-air meetings in Norfolk. Then Mr. Gordon takes a little breathing time.

YARDLEY HASTINGS.—On June 12 the Rev. Thos. Adams gave a lecture in this large village in the open-air, which was well received by an audience of over 400, many of them intelligent working men, two or three of whom spoke at the close some plain and telling words. The Rev. W. C. Coupland occupied the chair. This is entirely new ground, and the lecturer was invited to other villages.

MR. FISHER AT WISBEACH.—On Thursday evening last Mr. J. Fisher delivered a lecture in the Public Hall on "The Right of the Nation to deal with her Ecclesiastical Endowments." George Dawbarn, Esq., J.P., occupied the chair, and there was alarge and respectable audience. The lecture was attentively listened to throughout, and was followed by an orderly discussion. The proceedings contrasted very favourably with those at recent meetings held in this neighbourhood, the conviction of certain offenders by the magistrates having had a most salutary effect.

The Church League for the separation of Church and State is to hold a public meeting at Freemasons' Tavern on Tuesday evening next.

The petition for the repeal of the Public Worship Regulation Act has received some 40,000 signatures.

The Town Council of St. Alban's have adopted a petition to the Queen praying that letters patent may be granted for raising their town to the dignity of a city.

THE GOVERNMENT BISHOPRIC BILL.—The second reading of this bill will be opposed by Mr. Cowen, who will move as an amendment, "That, in the opinion of the House, it is undesirable, so long as the Episcopal Church continues to be established by law, to increase the number of bishops."

IRISH CHURCH TEMPORALITIES.—By a return procured by Mr. Butt, M.P., and just printed by order of the House of Commons, it is shown that the present income of property vested in the Commissioners of Church Temporalities in Ireland, consisting of 39,880 payers, amounted in the aggregate to 602,420*l.* 12s. 7d., comprising terminable annuities, tithes, rent charges, glebe land mortgages, &c.

CHURCH ATTENDANCE STATISTICS AT KIRKCALDY.—The *Fife Free Press* publishes the details of a recent inquiry relative to the various places of worship in that burgh. There are six connected with the Established Church at which the attendance, when the enumeration was taken, was 2,891. The non-Established Churches number twenty-four, at which the attendance was 4,584. The number attending the six Free Churches alone nearly equalled that of the Established Churches, being 2,443.

PROFESSOR SMITH AND THE SCOTCH FREE CHURCH.—At their recent meeting in Edinburgh, the General Assembly of the Free Church of Scotland, after suspending Professor Smith from the duties of his church for twelve months, remitted his case to the Aberdeen Free Presbytery. That body met on Tuesday, when it was agreed to ask Professor Smith to state his belief concerning the real existence of fallen angels, and also concerning the agency of Satan. The professor has been allowed a week to consider these questions, and the proceedings against him by libel will depend on the nature of his answers.

ANOTHER CLERICAL PERVERT.—On Sunday, at the Roman Catholic Church, Chelsea, the Rev. E. G. Watson, for about twelve years curate at Christ Church and St. John's (locally noted for its Ritualistic practices), St. Leonard's-on-Sea, was received into the Church of Rome. The rev. gentleman had previously issued a pamphlet, published by a Roman Catholic firm in Paternoster-row, entitled, "An Apology respectfully addressed to the Clergy and Congregation of Christ Church and St. John's, St. Leonard's-on-Sea," in which he gives his reasons for leaving the Church of England. "I can assure you," writes Mr. Watson, "I felt the humbug of the thing so bitterly that more than once, when we were piously walking down the church, singing—

> We are not divided,
> All in one body we,
> One in faith, in doctrine,
> And one in charity.

—I was on the point of flinging my book at the boys' heads, and leaving you then and there."

THE POLICY OF THE VATICAN.—The Roman correspondent of the *Daily News* says:—"Monsignor Guibert has come to the Vatican, ostensibly to receive the cardinal's hat, but really to deliver a message from Marshal MacMahon. The details of that message I am in a position to give. The Pope must not under present circumstances expect co-operation from France, who is not yet sure of the decision of Austria, so long as Germany sides with the Italian kingdom. This fact, however, must be interpreted by the Holy See as only a prudential measure in order to accelerate the re-transfer of the capital of Italy to Florence. Such being the case, the Pope is expected to countenance France, which aspires to repose on that order and moderation of which the Holy See is the example. So that with His Holiness's help Marshal MacMahon may overcome the Radicalism which is opposed to all national prosperity. Should the Marshal succeed in this undertaking its logical issue must be to reinstate the authority of the Holy See among the Governments. Meanwhile France is desirous of assuring Prussia that she has no thought of revenge, while she also seeks through the Marquis de Noailles to set the Italian kingdom at rest as to her intentions with regard to the Papacy. As soon as France shall have reestablished internal order she will endeavour, by means of an International Convention, to satisfy all parties. It is therefore the interest of the Holy See not to be exacting in its claims on France until that country shall have received a strong Government, but, on the contrary, to help her to that end. On all these considerations the Pope is expected to countenance Marshal MacMahon, and to favour none of the pretenders to the French throne, as every declared preference in this latter direction would prejudice the object at which the Marshal aims. Out of regard to the Cardinal Archbishop of Paris, Cardinal Simeoni promises to reply to these overtures on the 25th inst. Meanwhile a Commission of Cardinals is charged to examine them." In his allocution delivered on Tuesday, Pius IX. thanked the Catholic world for its pious commemoration of his Episcopal Jubilee, and for the precious gifts with which it had accompanied its congratulations. The faithful had declared by these manifestations that their common father should be subjected to no Power, but should preside over the Church in dignity and freedom. The Roman correspondent of the *Cologne Gazette* telegraphs that many French Legitimists have asked the Pope to induce the Comte de Chambord to take a decisive step, and to place himself in the approaching struggle at the head of his faithful followers. The Pope answered that the Count himself knows what line of conduct to follow, and that he (the Pope) can in no way intervene in the affairs of France, which has a settled Government, or even give advice.

Colleges and Schools.

NEW COLLEGE, ST. JOHN'S WOOD.

The session at New College closed on Friday last, when there was a good attendance of the friends of the institution. Tea was provided previous to the meeting, which was held as usual in the library. The president, the Rev. S. Newth, took the chair, and amongst those present were Mr. John Barran, M.P. for Leeds; the Revs. Dr. William Adams and Dr. Patton, from New York; Dr. Pulsford, Dr. Stoughton, Dr. Raleigh, R. A. Redford, J. C. Harrison, G. W. Statham. Mr. H. Spicer, and Mr. H. Wright, J.P. A hymn having been sung and prayer offered by the Rev. J. Viney,

The Rev. Dr. PULSFORD, of Glasgow, at the invitation of the chairman, addressed the students. He said he should simply try to throw out a few thoughts which might not be unprofitable. He should confine his remarks to the students, to whom he had been invited to speak. He congratulated them on account of the time at which they were called to enter upon the work of the ministry, which was a time of widespread inquiry. The very air was busy with questionings, and things the most sacred must submit to examination. Of all subjects in the wide field of human inquiry that to which they had consecrated their lives was in the foreground. Religion in the present day was regarded with supreme interest, and those who had a word to speak would find attentive hearers. A great opportunity was open to them, and they must now make that preparation which would enable them to acquit themselves like men. It was a time of great responsibility, and which demanded not merely a living faith to enable them to say, "We believe and, therefore, speak," but the critical ability to vindicate the outward authority of the sacred records. They must not only be able to say that the inspiration of Divine life presupposes Divine manifestation, but that this order is the order of divinely-revealed truth as it is in Jesus. It was once sufficient to say, "For so it is written," but now they were asked to show that it *was* written, and to justify the authority of the writer. To enable them to do that nothing less than a thorough equipment of knowledge as to the sacred records was necessary. When he began his ministerial life there was a sort of sledge-hammer system, which sought to stamp out anything contrary to the authority of the Fathers. Now men were invited by a press keenly competitive for novelty to carry on in public the fermentation of their thoughts. While, on the whole, it was matter for congratulation, it made it imperative that they should learn to exercise a wise censorship upon themselves. They must add to their literary qualities that wise silence born of silent devout thought, so that when they spoke it should be with words fresh from the mint of their own minds. He who was able to speak thus would feel that he bestowed Divine gifts without repentance. Depend upon it that those who loved the untrodden pastures would not be slow to recognise the field which God had blessed. As for the rest, the many they knew neither led nor taught—they did but follow. In their preparation for their responsible duties he would urge them to make themselves their study. Man must be the great subject of their thoughts. They must know and understand themselves that they might understand others. A thorough knowledge of themselves would not leave them ignorant of men. It was in the laws of nature and through men that God also made Himself known to them. St. Augustine wrote that to descend into the human was to ascend into the Divine. Of that human nature they could not think too highly, nor of that nature which was said to be desperately wicked were they likely to think too much. The spirits of the prophets were subject to the prophets. The vessel acts upon and qualifies its con[illegible]. They must be holy to understand what humanıntegrity was. God's gift was not a definite portion, and was only taken possession of by the restored likeness of Himself. To the spiritual discernment wonderful things would be revealed. The eyes which were set deep in the affections were alone able to look into the deep things of God. Only experience could teach what life was—the life of God in the soul of man. If they would speak not as the scribes did, they must have access to the unwritten sources of knowledge. From self-knowledge they must learn self-control. It was much easier to allow themselves to be led by, than to lead their own thoughts, but they must not be like birds and beasts drawn hither and thither. As men responsible for themselves, and as having made their life-calling not science nor philosophy, but the truth itself, they must bend to it the contemplation of their whole nature, that in the rich unity of an undivided spirit they might become familiar with the abiding source of all treasures, and be able to administer things new and old out of that fulness which supplied all wants and made all things new. They were called not to transient pleasures. The true artist was independent of seasons, and they would have to minister in season and out of season, and they must know how with ready facility to tap the healing springs. Familiar acquaintance with those sources would teach them that all the variety which presented itself on the surface was determined by elementary principles which would enable them to interpret them. As all natural objects were being reduced by science to unity, so the various decrees of God's word became more simple when referred to the governing principles of life. When they had mastered the logos principle in relation to God and man, how easy other texts became. They must acquire the habit of looking at all details in the light of general principles. In all mental exercises what was most to be avoided was confused thought. Truth was more freely evolved from error than from confusion of thought. The recognition of the relation between principles and details, between the individual and the universal would teach them to judge nothing before the time, and they would learn to suspend judgment, and wait, and in all cases to form opinions not according to their wishes but according to the evidence. In their own special studies they had to learn that "it does not yet appear" as well as "thus far and no farther." They must be as careful not to run before the light as not to run behind it. No power of intuition would avail them beyond the light of truth, though revelation fall very short of satisfying their wishes. "More light" was still the cry of many of the wisest and purest of the children of God. The Son of God himself passed away in darkness, crying, "My God! My God! why hast Thou forsaken Me." A mind well trained to feel the proportionate weight of evidence would not disregard the due relation a wise teacher observes between what he teaches and what is taught. Knowing how much his influence is dependent upon his own gifts and acquirements and time, his teaching will keep well within the range of what is common to teacher and taught. He will make the border-line of revealed truth the border-line of his teaching. In the testimony of Christ, while the spirit of His person pervades all His teaching, showing He came from heaven, but beyond the heavenly glow of light in which He ministered, His ministry was of earthly things in relation to heavenly. As in the ministry they would require to keep in mind the relation of what could be taught, so they could never afford to disregard the difference between the letter and the spirit. If, with respect to the earthly creations of God, different eyes see different things, what different depths would be reached by different eyes directed upon the Word of God. If the scientist told them that there always remained inexplicable depths,

how much more must there ever remain in the Word of God unreached and inexplicable things? What were the requirements of a man who would read into the Word of God deeply? What ought they to feel who had accepted the call to a life of contemplation of Divine mysteries—mysteries hid in Christ from the foundation of the world. The Word of God claimed to be a living power which quickened the soul. The true human life was not nourished by bread alone, but by every word that proceedeth out of the mouth of God. There was much in the Bible that he who runs may read, but there was much more that only humble souls on bended knees could understand, and they must pray "Open thou mine eyes that I may see wondrous things out of thy law." Grammars and lexicons could not give the spirit of the Word, and exact scholarship was not always associated with spiritual grasp. He who was chiefly attentive to the technicalities of God's Word was not so qualified as he whose open eye took in a wide range. He would remind them, with reference to that spiritual discernment, of its relation to, and dependence upon, use and experience and time. For the acquisition of that spiritual enlightenment time was required. The human mind could not arrive at its conclusion all at once. Nothing was more important than the principle that if they wished to attain anything worth attaining they must give full time for its attainment. In that growth of spiritual power and insight they had given them the order of spiritual discernment, which was connected with spiritual experience. What it first and instinctively desires becomes in time the clear revelation of assured faith. St. Paul's personal assurance, "I know in whom I have believed," was written thirty or forty years after he first knew the Lord, and therefore his faith was built upon his whole experience. If they knew those things, they must be careful to maintain their consciousness, and grow in grace, and prove in themselves "what is that good and acceptable and perfect will of God." The growth of their experience of His will would ever measure their appreciation of it. Let them not forget to make good use of the privilege given to every one born of God not only to use central light but central vision. He who is spiritual is not only taught of the Lord but is joined to the Lord, and if their life was conformed to His will, He would make them to know the greatness of His power to those who believe. If they were faithful to Him who had called them, they would be filled with His spirit. Let them give themselves to reading, and be much in prayer; let their life magnify their office, and the Word of God dwell in them richly, that they might make full proof of their ministry. He desired that they might, by the grace of God, attain the very height of their qualifications, that each of them might be able to say, "One thing I do, and to this end I am here, that I should bear witness to the truth." (Applause.)

The Rev. S. HEBDITCH prayed for the students leaving the college, and the chair was then taken by Mr. John Barran, M.P. for Leeds, and the business meeting opened by the Secretary, the Rev. W. FARRER, reading the report. Reference was made to the deaths of two students—Mr. A. C. Fisher, who was accidentally drowned while bathing at West Lulworth, and Mr. G. P. Wright, B.A., an intimate friend of Mr. Fisher and author of the brief notice of the latter which appeared in the *Congregational Year Book*, who died of brain fever on April 13. The death of the Rev. Dr. Halley was also referred to, and the special resolution passed by the council quoted. The death of Mr. Henry Spicer, another member of the council, was likewise alluded to, and the following minute was adopted by the council:—

The Council of New College, London, desire to express the sincere regret with which they have received intelligence of the decease of Henry Spicer, Esq., one of the oldest members of their body. In him the college has lost not only a liberal supporter, but a steady devoted friend. After serving for some years on the committee of Highbury College, he was appointed, with other gentlemen, to represent that institution in the United Committee by which New College was organised, and the college buildings erected. At the first anniversary of New College, held in 1851, Mr. Spicer was elected a member of the council; on which he continued to serve, with a few brief intermissions, until the time of his decease. Without seeking to take a very prominent part in the management of the institution, for which of late years the state of his health unfitted him, he was always ready to give council or aid in time of need. On more than one occasion, Mr. Spicer rendered valuable service in the office of auditor, and also by the exertion of his personal and social influence to obtain increased support for the college in the way of congregational collections and annual subscriptions. Services of this kind, however, were only the outward expression of his deep and sustained interest in the higher spiritual ends for which the institution was established. It is fitting to mourn the departure of such a friend; but on the other hand the council would not forget, rather they devoutly and thankfully cherish the conviction, that their loss is his gain. They would offer to the surviving members of the family the expression of their respectful and cordial sympathy; and they trust that the Great Head of the Church, who is never at a loss for instruments to carry on His Work, will graciously enable those who now take the place of the departed to continue with increasing success the various forms of usefulness to which his life was devoted.

The usual *soirée* was held at the opening of the session in September the introductory lecture being delivered by the Rev. Dr. Raleigh, when there were forty-six students for the University, fourteen of whom were newly admitted. Five lay students had attended classes in the College, making a total on the books of fifty-one. The plan of having occasional evening lectures at the college by ministers and others had been further carried out and lectures delivered by the Dean of Westminster on "The Early Christians," and by the Rev. H. M. Dexter, D.D, of Boston, on "Robert Browne." The Rev. L. D. Bevan having resigned his appointment as Lecturer on the English Language and Literature, on his removal to New York, the council in considering the question of his successor, had their attention called to the fact that Regent's Park College was also in a position which made it possible for the governing bodies of the two institutions to consider and to try whether each might not with advantage avail itself of the teaching power contained in the other. The council had therefore invited the Rev. Dr. Angus to accept the vacant appointment for the next session, and both Dr. Angus and the committee of Regent's Park College had cordially responded to their advances. Dr. Angus had accepted the appointment, and the committee intended sending their students to New College for instruction in at least one of the subjects forming part of the arts course. Three students matriculated in London University in June, 1876, and one, Mr. B. J. Snell, B.A., had obtained the degree of B.Sc. in the same University. The H. F. Burden Scholarship was awarded to Mr. H. E. Holmes. Twelve students had obtained settlements in the ministry since the last annual meeting. The preaching stations were as numerous as ever, and the interest of the students and the congregations was unabated, and the value of that important section of the college work was confirmed by each year's experience. The council were glad to report some improvement in the college funds, from improved rentals and some liberal contributions received, amongst which was mentioned 100*l.* from the late treasurer, Mr. J. R. Mills; 50*l.* from the present treasurer, Mr. G. F. White; and 50*l.* from Berman's trustees. On the whole the subscriptions and donations exceeded those of the previous year, though the total was still below 1,000*l.* The most marked and gratifying improvement had been in the item of congregational collections, 348*l.*; as against 130*l.* last year. Unfortunately the improvement of the income had barely kept pace with unavoidable increase of expenditure, through increased rates and taxes, heavy repairs, increased number of students, and legal charges in the matter of Constable's legacy. The result was that the balance due to the treasurer last year was increased by about 250*l.* In conclusion, the report stated:—

The number of New College students occupying prominent positions in the ministry of our churches is large, and is augmenting from year to year. Considered directly and in itself, this is a matter for devout thankfulness. But the fact surely has other bearings which should not be forgotten. Ought it not to inspire confidence and sympathy, and to bring more liberal support, especially from the churches which are enjoying, in the labours of these ministers, the fruits of their college training? Some of them are giving freely and constantly; if all would do so the resources of the institution would be ample for its pecuniary needs. In closing this brief record of the history of another year, the council desire to renew, with unfeigned thankfulness, their acknowledgments of the Divine goodness which has been manifested towards the institution from its first foundation, and to commend it afresh to the powerful sympathies of the churches, and the favour of their Ever-living Head.

The financial statement was then presented, showing the total receipts to have been 4,180*l.*, and the expenditure, including last year's deficiency, 4,585*l.*, leaving a balance due to the treasurer of 405*l.*

The Principal having reported on the course of studies,

The CHAIRMAN said he felt that for a layman to address such a meeting, after what they had just listened to, required great fortitude. In reading the report he was glad to find that that college had an ancient history, and one of a very satisfactory character. The first effort of their denomination to devise means for educating men for the ministry was made in 1673. After various other attempts in the same direction, it was agreed in 1850 that the efforts of those different institutions should be concentrated there, and with satisfactory results so far. The founders of that institution were born at a time when the difficulties of Dissenters were very much greater than they were now, and he thought they owed much to those self-sacrificing men. They lived on the fruit of their efforts, and men had been raised up to carry on that work. The young men now in the college ought to cultivate the desire to carry away from that college a strong determination that the *prestige* and character and life of the college should be extended in future generations. They had been told that their opportunities were great, and reminded of the dangers and temptations which beset men of the present day. His impression was that never were there so many privileges and dangers. One danger was extravagance, and both ministers and laymen needed to be cautioned against that. Young men were more apt to look upon the position in life which they might occupy rather than to the work to which God had called them. He hoped there were not many men of that class, but there was a danger. But they must keep in mind the fact that it was not where they might be placed but what they were doing, that was of importance. There were many men in a humble position doing better work in their sphere than others in a higher position. He would caution his young friends, and lead them to do God's work in His way rather than gratify the desire of their own hearts. They could only keep up the tradition of that college by pursuing a course like that. A large number of those who had passed through that college were doing good work in God's service. The report showed that good work was being done, that numbers were leaving to become pastors, and that they did not lack the ways and means. For the honour of that institution, and for their own credit and satisfaction, he trusted that no future reports would show a deficit, but that churches and individuals would so sustain that college as would enable those who managed it to do their work with satisfaction. He had himself been treasurer of a college, and he knew the anxiety of the council of a college respecting those they admitted and their moral character, and their desire that the men who went forth should be well equipped. Their anxiety on such points was quite sufficient without financial anxiety, and he hoped the finances would be increased. He never met with a number of men so hearty in clapping, and he hoped they would take that clapping into their pastoral life, and clap them in favour of the institution from which they had received so much. And beyond that, resolve to be the means of enabling others to enter there. He congratulated them upon listening to such a beautiful address, and hoped its influence would be felt by them throughout a long and useful life. (Cheers.) The Chairman then distributed the prizes and certificates as follows:—Wells, first-class certificate; Beard, first-class certificate and Harris Scholarship; Certificates:—Cullen, second-class; Monson, second-class; J. Davis, first-class; Pearce, first-class; Burton, second-class; Goold, second-class; Oates, second-class; Pether, second-class; Searle, second-class; Graham, second-class; Postans, first-class certificate and Bennett King Scholarship; Certificates:—L. Davis, first-class; Dixon, first-class; Price, first-class; Playall, second-class; Thomas, second-class; Wolstencroft, second-class; Matson, first-class; Ross, second-class; Watts, second-class. Books from the Selwyn Fund:—J. A. Mitchell, B.A., 20*l.*; H. Wells, B.A., 15*l.*; H. E. Holmes, S. G. Kelly, B.A., and Edward Parkinson, 10*l.* each; J. A. Beard, Harris Scholarship (60*l.*); G. C. Postans, Bennett-King Scholarship (12*l.* 17*s.* 6*d.*); John Oates and B. Pearce equal, John Wardlaw, Missionary Exhibition (15*l.*); Kendall-Binney Fund, Reading Prizes:—Senior, F. Searle (10*l.*); junior, Thomas Dixon (4*l.*); J. Thomas (4*l.*)

The Rev. G. W. STATHAM, in moving the adoption of the report, said he was very thankful to be present to hear Dr. Pulsford's address, which he thought was very valuable as a piece of his own experience. The report was a very satisfactory one, especially as there were more subscriptions and more congregational collections. No minister should pass a Sunday without prayer for colleges and students. After all there was nothing so beautiful as striving themselves to reach the divine, and then trying to live it before their brethren.

The Rev. Dr. DRUMMOND seconded the resolution. The United Presbyterian Church in Scotland, with which he was connected before he came to London, showed its approval of that institution by permitting its students to attend its classes. There was a time when Nonconformists were excluded from the Universities, and those who excluded them were wont to reproach them with their want of education, but they were making up for that, and showing that an educated ministry was absolutely necessary. When they found from Dr. Paterson's address what was required in the minister at the present day they saw what regular preparation was required. He urged the students to make good use of their present opportunities in view of the glorious work which was before them.

The Rev. J. C. HARRISON said that the Rev. Dr. Adams, being obliged to leave without speaking, wished him to express his regret and apology for leaving. Dr. Adams was so well-known in America that he deeply regretted they had not had the opportunity of hearing his voice.

The secretary having read the names of the council and officers, the Rev. R. V. PRYCE moved a vote of thanks to the treasurer—Mr. G. F. White—with a request that he would continue to fulfil that office. An institution of that kind depended for its progress upon the harmonious working of the various elements of which it was composed—students, professors, and council. Unless the students were diligent in their studies there would not be success. He was not going to be impudent enough to compliment the professors; but they being competent, it was also necessary that the council should consist of men who were alive to the wants of the institution, and he knew their strong and intelligent character. He was sure the treasurer must be a worthy man if he faced the deficiency with a cheerful heart. (Laughter.)

The Rev. Dr. ANGUS seconded the resolution, and said that he felt himself amongst old friends in seeing Mr. Barran in the chair, and hearing Dr. Paterson, who was an old Stepney student, giving them a leaf of his own mental history. He felt a warm interest in that institution. They came into the neighbourhood about the same year, and his only surprise had been that they had not made more use of one another. He saw no reason why they should not use Nonconformist and Presbyterian institutions and get larger good from mutual co-operation. To the students he would say that it was not the post they occupied, but the way in which they filled it, that was the Master's test, and His ultimate reward. Wherever God led

them they must go, but he thought it was an advantage to a young man to take a post of greater difficulty at first, that he might work up to it. Some of their most efficient pastors had been men who had entered upon difficult work, and found their difficulties diminish year by year.

Mr. H. SPICER, in moving a vote of thanks to the late auditors and their reappointment, said that in the loss which that institution and his family had sustained, nothing had comforted them more than the widespread recognition of his father's work, and of that work he knew that none was closer to his heart than what he did in connection with New College. One of his earliest memories of his father's work was the committee meetings he attended in the first years of that institution in carrying out the amalgamations, and he thought that in doing that he was rendering the best possible service. He had left to his sons the task of helping on, as far as they were able, the work which he did, and it would be their joy to do so. The auditors would have light work so long as the accounts were prepared by their excellent secretary, for he had never known him make a single mistake in them. As to the state of the finances, a voice came from Birmingham that in their college systems they were spending more than they ought to do. He did not believe that a reform would come from cutting off the supplies. If they were to raise the standard of their ministers, as he hoped they would, they would have to look to the churches more. They educated fifty men there at an average cost of eighty pounds a year each, and to say that a denomination like theirs could not afford to do that was a reflection upon it which he was not disposed to pass. He hoped they could make improvements, and would like to see a joint examination scheme, and extension in many ways, and a larger use of their great national Universities. Year by year to do the work they had to do there they would require larger funds.

The Rev. W. ROBERTS seconded the resolution, which was adopted; and the Principal, having proposed thanks to the Chairman, pronounced the benediction, and the meeting closed. The next session will begin on Sept. 28.

SPRING HILL COLLEGE.

The annual gathering of the friends and supporters of Spring Hill College, Birmingham, was held June 19th, under the presidency of Mr. S. Dickenson, Mayor of Wolverhampton. There was a large attendance of ministers and influential laymen. In course of his opening speech, the CHAIRMAN spoke at some length upon the present denominational system, and the question as to whether it was not capable of improvement. The circumstances under which their denominational college system sprang up were well known. They had ten colleges in England, where a staff of something like thirty-six tutors or professors were employed in training for the ministry about 280 students, which gave an average of twenty-eight students to each college. In a country such as England was at the present time, intersected with railways, providing great facilities for travelling from place to place at a moderate cost, so large a number of colleges could hardly be necessary. He contended that they were simply wasting money and power, and promoting inefficiency, by maintaining so large a number of colleges when fewer would amply supply all their wants, and at the same time produce much more satisfactory results. What he proposed was that they should reduce their number by amalgamation, and retain them for denominational purposes only. There were subjects which students of all denominations might learn in common, and in which they might be trained without keeping up a number of little colleges at great expense. It would naturally be asked if such a scheme as the one he suggested was a financial undertaking within their reach. The annual expenditure of their colleges, according to the latest published returns, was 23,383*l.*, and if they added 490*l.* in the shape of scholarships, they had a total of 23,873*l.* If they bore in mind that they had 281 students upon the registers undergoing a curriculum of three to five years, the average cost of the education of every student was 356*l.* In addition to that, they had to take into account the money paid by many students for their own support; and also that if, by an improved scheme, they could provide a better educated and more efficient ministry, they would obtain more liberal support from the churches. They had fought the battle of University tests to little purpose if they did not crown their successful efforts by giving their students the opportunity of enjoying advantages from which unrighteous laws so long excluded them. They might depend upon it that if they went on educating their students as they were now doing, while many young men, not intending to enter the ministry, were being trained at the Universities, they would have to repent of their folly. It would be an evil day for their churches when the education of the pulpit was found lagging behind that of the pew. If such a college as Spring Hill could be removed to Oxford or Cambridge, and used there simply as a residence and theological hall for the students, providing at the same time one or two tutors to coach them, he thought the committee and trustees would act wisely if they were at once to negotiate for the sale of the property, in order to secure for their students a more thorough education than it was possible to give them. (Applause.)

The Rev. F. STEPHENS read the report. The committee stated that the past year had been signalised by the admission of the largest number of students received into the college in any year since its foundation, and others were now seeking admission. Eleven young men passed their examination before the Board of Education, and entered on the probationary course. Two students had been allowed to prosecute their studies in Germany, namely, Mr. Lawrence, who was at Gottingen until Christmas last; and Mr. Fleming was at the University of Rostock. In both cases constant communication had been kept up with Dr. Simon. The only settlement that had taken place during the year was that of Mr. Lawrence, who had received an invitation to become pastor at Steelhouse-lane Chapel, Birmingham, and entered upon his duties at the beginning of the present year. Two students were about to leave. Though the subscribers had increased the expenses had also increased, and there was much need for a larger and wider liberality on the part of the churches in the midland counties. The contribution from congregational collections were below the mark. In the early part of last session the health of Dr. Simon led him to desire a change of residence, and to retire from the resident professorship, his place being taken by Dr. Deane. The committee were glad that Dr. Simon's health had greatly improved, so that for some time past he had been equal to all the demands of his chair. In conclusion, the committee referred to the loss the college had sustained in the removal from Birmingham of the Rev. G. B. Johnson. The trustees' accounts, read by Councillor S. Edwards, showed that the total trust income from all sources amounted to £2,112 5s., of which £1600 had been paid to the treasurer of the College Committee.—The general balance-sheet, read by Mr. F. Keep, showed that there had been received, from subscriptions and donations, £726 17s. 6d., and there was a balance due to the bank of £220 3s. 7d.—The professors' and examiners' reports were read by Dr. Simon, the Rev. C. Slater (Manchester), Professor Massie, and Dr. Deane, and were generally of a satisfactory character. The prizes were afterwards distributed to the most successful students.—On the motion of Mr. W. Robinson, seconded by Mr. W. Smith, the various reports were adopted. The usual votes of thanks were passed, and the committee elected for the ensuing year. Mr. F. Keep was reappointed treasurer. Mr. R. W. Dale, M.A., in proposing a vote of thanks to the chairman, said that with very much of what Mr. Dickenson had said he cordially agreed; but there was one point in which he could not concur. The chairman had spoken as though the educational arrangements at Oxford and Cambridge were extremely satisfactory, but no one who was acquainted with the inner life of Oxford and Cambridge could be ignorant of the fact that those educational arrangements were regarded with the deepest dissatisfaction by a large number of most eminent members of both universities, and to assume that they would secure the kind of education the supporters of Spring Hill College desired for their students, even in arts, at Oxford or Cambridge, was to labour under a very false, and what was likely to be a very pernicious, impression. The whole question was beset with great difficulty. His own inclination was in favour of sending their students for their arts course to Oxford and Cambridge, and to accept certain disadvantages in connection with that proceeding; but so far as many men were concerned, who made most effective ministers, to have sent them to Oxford or Cambridge would have been to give them an education for which they were absolutely unfit, and of which they would have been able to make no kind of use. Against one proposal he was bound to express the strongest antagonism. He should deplore above all things the setting up of denominational colleges at Oxford and Cambridge. Let them send their students to those universities, but have their theological halls elsewhere. The Rev. T. H. DELF seconded the motion, which was carried unanimously. The subscribers and students afterwards lunched together in the dining-room.

AIREDALE INDEPENDENT COLLEGE.

The new Independent College at Airedale, Bradford, which has been in course of erection since October, 1874, was on Wednesday formally opened by a large meeting of the friends and supporters of the institution. The college has been built in consequence of the unsuitability and inconvenience, which increased year by year, of the old premises at Undercliffe, and together with the change of locality an alteration has been made in the household arrangements, which have also been found somewhat inconvenient. None of the students now reside in the building, but live either in houses adjacent or in the town. It was not, therefore, necessary to build so large a college as would been required under the old system. The college stands in grounds of about six acres—of which part, however, is to be sold for building—and commands a fine view of the Shipley Valley and Lister Park. It is built in the ornamental geometrical Gothic style, and has a facade of 200 feet, and besides the various apartments for college purposes has a fine room for Sunday services. The meeting in the morning was held for the treble purpose of opening the college—which has been partially in use since last September—of celebrating the anniversary of the institution, and of welcoming the new Principal, the Rev. A. M. Fairbairn, of Aberdeen, who has just undertaken the duties of the position. The chair was occupied by Mr. Robert Yates, and there was a large attendance. The reports of the committee, treasurer, and examiners gave an encouraging account of the work of the college, and the financial statement showed that the total cost of the college, including 5,000*l.* for the land, had been 26,000*l.*, the whole of which was covered by the subscriptions, the sale of the whole college and land, and the value of some portion of that land remaining unsold. After the reading of the reports the Rev. Dr. Campbell and the Rev. Bryan Dale introduced the new Principal, the Rev. A. M. Fairbairn, who was received with cheers, and delivered an able and exhaustive address on the relations of the preacher and the churches and the people. Mr. W. BYLES (chairman of the Yorkshire Congregational Union) moved a resolution expressing the devout thanks of the meeting at the completion of the building, and pledging it to co-operate with the new principal, to whom they gave a hearty welcome. The motion was seconded by Professor SHEARER, supported by Mr. J. S. WILSON, and carried with loud applause. Resolutions acknowledging the services of the professors and examiners and appointing the officers and committee were also passed, and the day's proceedings concluded with a crowded public meeting in the evening, held in the assembly room of the college, Mr. Alderman James Low, of Bradford, presiding. Addresses were delivered by the Rev. Dr. A. M'LEOD (of Birkenhead), Mr. E. CROSSLEY (of Halifax), and the Rev. Dr. MORRISON (Principal of the Evangelical Union Theological Hall, Glasgow), who gave a sketch, which was listened to with marked interest and attention, of Principal Fairbairn's career as a student at college under his own superintendence, and of the labours of his later life, paying high tribute to his scholarship and to his fitness for his present office from his enthusiasm and indomitable spirit for earnest, honest work. Subsequently the Rev. Dr. MELLOR (of Halifax) and the Rev. R. BRUCE (of Huddersfield) spoke.

THE MEMORIAL COLLEGE, BRECON.

The annual meetings of this college, which are yearly growing in interest, were held this year on Tuesday and Wednesday, the 11th and 12th inst. In the spacious library there was a large attendance on the occasion of ministers and laymen from all parts of Wales and some of the English towns. Notwithstanding the depression of trade the churches had been more liberal than ever, so that the treasurer was able to produce a well-nigh clean balance-sheet. The candidates for admission to the college were numerous. Of these eleven were received on probation after a severe examination, and two more were admitted on condition of a further examination in September next. These, if finally admitted, will swell the number of students on the foundation to forty-four, and will require a larger income for their support, which will no doubt be supplied by the liberality of the supporters of the college. The examination had a special interest this year from the fact that the scholarship established by the Rev. R. Thomas, of Hanover, Monmouthshire, was to be conferred for the first time. Another scholarship is to be competed for in the first week of July—the Rees Scholarship, which is open to theological students in any of the Independent colleges, provided they be natives of South Wales. The Rev. Professor Lewis, B.A., of Bala Independent College, and the Rev. J. B. Jones, B.A., of Brecon, will conduct the examination of the candidates. The annual meeting of the subscribers was held on Wednesday morning, when the chair was taken by the Rev. H. Oliver, B.A., of Newport. Eight students received their formal dismission and testimonials, usual at the completion of the college course. Afterwards the reports of the various examiners were read, the prevailing tone of which was favourable to professors and students. Then certificates of merit were given to several students who had distinguished themselves in the examination. Afterwards the names of the students who had gained prizes were mentioned. The following is the list:—The Thomas scholarship, J. Lloyd Williams, Crugybar; the prize for English, T. Stephens, Brychgoed; ditto for Welsh, T. Evans, St. Clears; ditto for attendance, J. W. Thomas, Bodringallt. Prizes were also awarded to the best student in each class. The list is as follows:—Fourth year class, J. Lloyd Williams, Crugybar; third year class, D. Davies, Rhymni; second year class (first division) T. Stephens, Brychgoed; ditto (second division) J. Williams, Llanbrynmair; first year class, T. Hughes, Brecon. An able address was delivered to the students by the Rev. M. S. Williams, Bethesda, Carnarvonshire, which will be published in the Welsh periodicals. After the address, the following gentlemen spoke, viz., the Revs. E. Roberts, of Cwmafon, W. Roberts, of Liverpool, and D. Jones Gomer, America, an old and honoured student of the college. Others also spoke in the course of the meetings, viz., Dr. Thomas, of Liverpool, Drs. Kennedy and Aveling, the deputation from the Congregational Fund Board, the Revs. J. Jones, Maesteg, D. A. Griffiths, Troedrhiwdalar, J. Griffiths, Esq., "Gohebydd," a name which is a household word in the Principality, C. R. Jones, Esq., J. P. Llanfyllin, and T. Williams, Esq, J. P. Merthyr Tydfil, and the Professors of the college. The Rev. J. Kennedy, M.A., D.D, of Stepney, was elected chairman for the ensuing year.

Mr. Thomas Brassey, M.P., is engaged in preparing for publication a narrative of his recent yachting voyage round the world.

Correspondence.

THE BURIALS QUESTION.

To the Editor of the Nonconformist.

SIR,—It is difficult to understand how anyone can study what is called the "Burials Question" in the light of history without coming to the conclusion that the claims of Nonconformists are based upon justice.

All our ancient churchyards and burial-grounds were set apart for the interment of the dead with rites and ceremonies, and a form of service, which were not those of the Book of Common Prayer now used by the Church of England. Dissenters, equally with Churchmen, are the descendants of the persons who originally set apart our ancient parochial graveyards. Why should the State step in, and make invidious distinctions? There is surely no reason whatever why the State should continue to give an exclusive sanction to one form and one office for the burial of the dead, forbidding all others to be used.

If Churchmen are so enamoured of the fetters by which they are bound that they love them and hug them, why should they wish the State, by Act of Parliament, to impose like fetters upon anyone else? The Burial Office of the Book of Common Prayer is, no doubt, very beautiful. But it ought not to be forgotten that it was forced, originally, by means of high-handed and tyrannical oppression, upon a reluctant Church and nation. It is high time, now that England is really a free country, that this remnant of injustice and oppression—the determining by the State the form according to which the people of England may bury their dead—should come to an end.

And granting the beauty of the present only legal burial service, there are cases in which, as has been often pointed out, its use is unsuitable—as for instance in the case of the unbaptized. But then, if a priest of the Church of England is forbidden by law to say at the grave words of comfort to mourners, for whose consolation he cannot use the Burials Office of the Prayer-book, is there any reason why he should be like the dog in the manger, and ask Parliament to prevent everyone else from trying to comfort them?

Thus did not Saint Ambrose. We must endeavour to work back to that happy state of God-given spiritual freedom which the Church of Christ enjoyed before she suffered the deep degradation of having her prayers and the rites with which she administers the Holy Sacrament attached as a schedule to an Act of Parliament.

Your obedient servant,
THOMAS W. MOSSMAN.

To the Editor of the Nonconformist.

SIR,—The *Record* states that it is believed that some of the peers who voted with the Government against Lord Harrowby's clause did so reluctantly, and only on the ground of what they regarded as political necessity. That is very likely to be true; but so much cannot be said of this further statement of the *Record*:—

> The amendment was originally suggested by Lord Shaftesbury, as a compromise which, on the authority of Mr. Samuel Morley and other leading Nonconformists, was likely to be accepted as a final and satisfactory arrangement of their alleged grievance. The leading members of Her Majesty's Cabinet, as well as the leading members of Her Majesty's Opposition, seemed to regard it with favour, and, supported by the Archbishop of Canterbury, Lord Shaftesbury did all in his power to bring about an amicable adjustment. But ultimately the prospect was overclouded, and it became evident that there was in the Cabinet a High Church element strongly opposed to concession. In the sequel Lord Shaftesbury gave way to Lord Harrowby, whose influence with High-Churchmen was likely to be more potential; and at the same time, Lord Granville withdrew the amendment of which, as leader of the Opposition, he had given notice.

There could not be a greater muddle made of historical facts than is to be found in this passage. For, in the first place, Lord Shaftesbury's proposal differed from Lord Harrowby's in this vital respect, viz., that it limited Dissenting services in churchyards to prayer, Scripture, and singing—to the exclusion of any address; whereas, Lord Harrowby proposed, and the House of Lords agreed, to give to parishioners the right of having "such Christian and orderly religious services" as they "may think fit." Then, so far is it from being true that Lord Shaftesbury's compromise was endorsed by "Mr. Morley and other leading Nonconformists," that Mr. Morley did no more than say that it should be considered, and, when it was considered, "the leading Nonconformists" at once said that it was altogether inadequate. Then Lord Shaftesbury came to the wise conclusion that it was useless to propose what would not be supported on either side, and Lord Harrowby—bolder, as well as more consistent, than Lord Shaftesbury—resolved to propose the only method of securing "a final and satisfactory arrangement." That Lord Shaftesbury simply "gave way to Lord Harrowby," because "his influence with High Churchmen was likely to be more potential," is an altogether misleading statement. The Evangelical earl may have done "all in his power to bring about an amicable adjustment," but his power proved to be but small, and it was so very much because he was not prepared to adopt a right principle, and to apply it without fear of consequences. Lord Harrowby had the courage of his convictions, and, with the help of Earl Granville and the rest of the Liberal party, he has achieved a memorable success.

The lesson taught is a valuable one, but it is evidently thrown away upon some of those who needed it. Thus "J. P.," who writes to the *Times* that "the recent division in the House of Lords has probably assured the adoption of some concession like Lord Harrowby's," offers suggestions to make the concession "as safe and as acceptable to the clergy of the Church of England as may reasonably be required." And among his suggestions are these,—1. That Nonconformist ministers should be licensed and registered to perform services in churchyards, and pay a fee for the purpose. 2. That the licence be forfeited on conviction, before the justices, of an abuse of the privilege accorded by Lord Harrowby's clause.

"Though thou shouldest bray a fool in a mortar, among wheat with a pestle, yet will not his foolishness depart from him," is the reflection which occurs to one on such a repetition of foolish suggestions, at a moment when the folly is more than usually apparent. There appear to be a good many Episcopalians who are quite incapable of understanding that Nonconformists do not intend, in any future legislation, to be treated as though they belonged to a different order of beings from that to which members of the Church of England belong. They had made up their mind to that before Lord Harrowby's clause was carried, and they are not likely to be less resolute now.

I am, yours truly,
AN OLD CAMPAIGNER.

June 25, 1877.

To the Editor of the Nonconformist.

SIR,—I think all intelligent Nonconformists will rejoice that the Government have announced their intention not to proceed with the Burials Bill. The settlement cannot be long delayed now, and it is worth while to wait a year, or even two, for a settlement which will be complete in its character. Lord Harrowby's clause would probably have been accepted by the general body of Nonconformists as an arrangement which was practically satisfactory; and, if the Government had been well advised, or free from the fear of the clergy, they would have made haste to accept terms which were the most favourable that at any time in the future their party could hope for. All the Churchmen who were willing to concede something to Dissenters, and desirous to get a troublesome question out of the way, and all Dissenters who were willing to receive the concession as a grace and favour at the hands of the Church, would have looked upon the arrangement as permanent and sufficient. The "irreconcilables"—the assertors of equality—would have been nowhere. Now they have the bill at their feet. We shall now have an Act that will admit us to the churchyards to bury our dead, without any humiliating conditions. Lord Harrowby's clause went a long way; but still it proclaimed the superiority of Churchmen and the inferiority of Dissenters. Under its operation no Dissenting funeral could have taken place within half-an-hour of service in the church or of another funeral. No address could have been delivered at the grave of a representative man, and disorderly conduct was provided against, as if that were a frequent concomitant at the funerals of those who had in their lifetime gone to chapel rather than to church. Why should such provisions be introduced into any Act permitting Dissenters to inter their relatives with their own rites in the national churchyards. Why, but because the giving of ascendancy to a certain sect creates a prejudice against those who separate themselves from that sect, and seek God according to the light of their own conscience. Lord Harrowby, though he has all the knowledge and experience of a long life to aid him, is apparently as ignorant of the feelings and ways of Dissenters as if he had just immigrated from Timbuctoo. He evidently thinks that a church congregation, or the mourners at the funeral of a Churchman, would be terribly scandalised if in their hearing a Dissenting minister were to offer prayer, and Dissenting mourners were to lift up their voices and sing a hymn by the side of a grave. Nay more, he evidently thinks that as they separate themselves from the privileged sect they must be dangerous persons—persons so lost to all sense of feeling and decency that they may take the opportunity afforded them by the burial of the dead to "provoke a breach of the peace." Can anything more fully and clearly demonstrate the evil effects of the Establishment system upon its own adherents? Lord Harrowby is undoubtedly a man who wishes to do justly, and to put an end to a grave cause of complaint; but his mind is so warped by prejudice, against those who have dared to separate from the Church, that he cannot do an act of justice without annexing to it conditions which are simply insulting.

People do not make use of the burial of their dead as occasions for religious polemics. Dissenting funerals are as decent and orderly as the funerals of Churchmen. Dissenters are men of like passions with Churchmen; and they sorrow in the same manner when they are bereaved of those near and dear to them. Why, then, should it be pre-supposed that their services may jar upon others? Why should it be presumed that their conduct may be disorderly? All this sort of thing Dissenters should resent. There is nothing in their principles which *per se* makes them less respectable than Church principles, and everything that falls short of complete equality should be rejected with disdain. We have contributed as much as Churchmen to all that makes England great and glorious—indeed more; and we are as law-abiding, as patriotic, as willing to spend and be spent for the Fatherland as Churchmen. Wherefore, then, should we submit to have the brand of inferiority in the eyes of the law placed upon us? Don't let us be in a hurry. The future is ours. Equality or nothing—let that be our motto. Precautions against addresses at graves and all that sort of rubbish must be fought against as degrading and insulting. Those feelings of sorrow, common to all humanity, at the loss of those who are bone of our bone and flesh of our flesh, are a sufficient guarantee that funerals will be conducted with decorum and order.

I am, Sir, your obedient servant,
JOHN ADDISON.

Brierly Hall, June, 1877.

DREADFUL SUFFERINGS OF THE BOSNIAN REFUGEES.

To the Editor of the Nonconformist.

SIR,—The Committee of the Manchester Evangelisation Society enclose copy of letter received from Dr. Ziemann, who is at present with Miss Irby and Miss Johnson, in Bosnia, engaged in the attempt to relieve in some degree the fearful sufferings of the unhappy refugees. Our society, through the agency of Dr. Ziemann, has already distributed nearly 11,000*l.* in Servia, besides a large quantity of clothing and blankets sent direct from this country. Our funds are nearly exhausted, and the cry for help increases in earnest pleadings for the poor sufferers. Will you kindly insert the letter, that the English public may have an opportunity to manifest their sympathy by donations for their relief?

I may add that I spent a month last winter visiting and relieving, along with Dr. Ziemann, about 35,000 refugees in the Morava Valley. The sights then witnessed I can never forget, and the recollection of their unhappy condition urges me to plead earnestly in their behalf.

Contributions will be gratefully received by me.

I am, Sir, yours truly,
JAMES SINCLAIR, Hon. Sec.

48, Blackfriars-street, Manchester, June 26, 1877.

Copy of Letter from Dr. Ziemann.

Knin, June 15, 1877.

MY DEAR SINCLAIR,—The fatigue of long journeys over rocky, unshaded roads, burning heats, and other choice discomforts in which this part of the world is so rich, leave little freedom for writing, though there is much to be told! But how to express it? I have, methinks, exhausted the English language in describing the misery in Servia, yet things are worse here, and just now are desperate! It has been stated again and again that there must be something like 100,000 souls who have taken refuge on the borders of Croatia, Dalmatia, and Montenegro, bearing patiently silent uncomplaining misery, famine, slow death, and who must die except they are saved by charity. The Austrian Government having spent, as I hear, 12,000,000 florins in relief, reduce their allowances more

and more; none of the fresh refugees who are driven away owing to the continued outrages of the Turks, receive anything; in this district there are over 1,000 whose names are not on the lists, the remainder receive at the rate of a halfpenny—two kreutzers—a day per head, that is, the women and children have five kreutzers; able-bodied men get nothing, they must share five kreutzers with wife and child, for there is no work to be had by the most eager seeker for it. The people of Dalmatia are poor, their land is barren, they have nothing to give in their best times. Indian corn costs here sixteen kreutzers the oke (2¾lbs) half-an-oke daily is just sufficient to keep a man alive. The slightest calculation will show therefore, that even those who are fortunate enough to receive Government relief have far less than half a day's necessary food. And what of the others? I asked. "Hundreds are at this moment dying of starvation, patiently they lie and wait till death brings them release"—these are Miss Johnstone's words, who together with Miss Irby have laboured here for some months, with more than woman's strength, but with their whole soul in the work, and God's blessing on them. Here both the people and the Press say, "If it had not been for the heroic efforts of those English ladies, thousands and thousands more lives would have been sacrificed."

I had last night a long and painfully interesting conversation with these ladies; they have to leave for Slavonia, another district of their labours. A few days ago a young Dalmatian doctor who had helped them in their efforts, died. I think I am just led here to take his place, but we want much more money, and we are roused to determination not to leave these poor people, and resolved not to be silent about them until we have stirred English sympathy to its depths. Perhaps our appeals come untimely, perhaps other questions absorb public attention, Eastern politics. But do people weigh for one moment the fact that while Europe is debating the future condition of the oppressed Christians, the same people are perishing as martyrs of this Eastern Question? Do write this over the doors of English homes, "They are perishing!" Their houses are burned, their flocks are stolen, their garments are worn to a bundle of filthy rags, their health is shattered, you may see them with their poor faces looking so miserably thin and pinched, crowded together in uninhabitable holes—waiting to be carried one after another to the grave! Oh it is a picture that haunts one to sadness! We hear nothing of the progress of the war, nothing of the next steps of the Great Powers. Newspapers reach us rarely, but we see with our own eyes one thing that the Eastern Question is doing for the oppressed Christians—*it is extinguishing a whole generation*. Let none think I write big words. I state facts from what I see and hear. On my late journeys I found that H.M. Consul, Mr. Freeman, had just made the same tour, everywhere inquiring with much interest into the condition of the refugees. I know what he will have to report; it will be the same story—the people are perishing, except help from abroad will save them.

We have already commenced jointly some operations, viz., shelters for the sick, huts for the aged and children, regular allowances in certain districts, and irregular according to need, but we expect the means to carry all this out. Love to all.

Yours affectionately,
(Signed) H. P. ZIEMANN.

A work on Montenegro, by the Rev. William Denton, is about to be published. Besides a brief history of the country, the volume will contain authentic information concerning boundaries, productions, character of people, education, and other subjects.

THE RELIGIOUS TRACT SOCIETY.—In connection with the Mildmay Park Conference, which occupied three days last week, the committee of the Tract Society announced that the Rev. Dr. H. Bonar would preach a sermon on its behalf, and on Monday evening last the large Conference Hall was well filled to hear its venerable preacher. The appeal which he made in aid of the funds of the society was singularly able and fervent, and it may be said to have formed the greater part of his discourse. Founding his remark on the first part of Psa. xix., he said that when he read this psalm he could hardly help connecting it with the work of the society. With its endless ramifications, and its world-wide work of seed-sowing among the nations, with its bright testimony to God and His grace shining over the earth both by day and by night, it might be said of it that its "line had gone forth unto all the earth." Wherever travellers went they found some trace of the society's operations—some leaflet, or tract, or book bearing its imprint, taking their minds back to Paternoster-row. In a great network of light the society had encompassed the globe. From small beginnings it had grown and expanded until now its influence was felt all over the globe. The society when it first began had been content with issuing the small tract, but it had risen up to the demands of the age. It had done good service by its pure literature. A "tract" was no longer a thing to be sneered at, and it had so far outlived the prejudice once attaching to the name that, in 1833, it was even adopted by the High Church party, who did not hesitate to call themselves "Tractarians." At the close of Dr. Bonar's address a collection was taken for the society's funds from the large congregation.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Monday night.

On Thursday the Duke of Richmond came down to the House of Lords and announced in a matter-of-fact way, that after the recent division, the Government had determined to abandon the Burials Bill. No one could have made such an announcement better than the Duke of Richmond. Nature has gifted him with many qualifications necessary for perfect success in this direction. To do it well, a man should have an unemotionable manner, a stolid respectable look, and an impassive mien, that might suggest to the uninformed looker-on that he was merely making some remark as to the variable character of the English climate. The Duke was admitting the defeat of a powerful Government on a question with respect to which they might have been expected to be particularly strong. Mr. Gladstone, for example, finding himself in such a position, would have been obviously moved by the critical character of his message, and would have betrayed alike by his manner and the length of his sentences his sense of the importance of the position. Lord Beaconsfield, with a truer sense of what would have been tactically correct, would have aimed at the assumption of the precise manner which comes natural to the Duke of Richmond. But his ambition would have overleaped itself and fallen on the other side. Instead of being perfectly easy and stolidly self-possessed, the Premier would have been hysterically jocular, or at least offensively jaunty. It is historical how in an effort after this appearance of nonchalance, the Premier in throwing over his colleagues on the Endowed Schools Bill, went the length of saying, by way of indicating how important the whole matter was, that he had never thought it worth while giving such sufficient study to the bill as would enable him to understand it. To the Duke of Richmond, what would be hopeless affectation in some was

No more difficile
Than to a blackbird 'tis to whistle.

He simply and plainly delivered his message and spared a grateful assembly the inconvenience of any display of emotion or of any affectation in any form.

A rare opportunity was afforded the leader of the Opposition to display his powers of sarcasm and of pointed speech. But Lord Granville was as tame as the Duke of Richmond, and did nothing but feebly reiterate an expression of regret that Her Majesty's Government had thought fit to abandon the bill. And here, for the day, the subject dropped in the Lords. But we shall have it up again in the Commons. Mr. Osborne Morgan, after several attempts at the ballot-box, has so ill succeeded as to have got a place on the 17th of July. Moreover, his resolution is so far down on the paper that, if the programme be carried out, he has no chance of coming on at all on that day. But it is possible that arrangements will be made whereby a subject in which not only Liberals but Conservatives take a deep and lively interest, shall have fair and full discussion. Negotiations to that end are, I understand, now in progress.

The Indian Budget has been brought in this session at an unusually early date. For some years it has been a complaint on the part of the few members who take an interest in Indian affairs that the Budget is left over till the last few days of the session, when no opportunity of discussion is afforded. Taking account of this objection, the Government brought on the Budget on Thursday, and the incidents of the sitting supplied them with an effective answer should a similar objection be raised in time to come. It would appear that the only difference between the Indian Budget coming on in June or July affects private dinner engagements. In July hon. members would select this night to dine with one set of people; in June they would by chance dine with somebody else. However it be, it seems beyond question a literal fact that the Indian Budget being fixed for Thursday, hon. members, with the exception of about ten, felt themselves at liberty to make engagements for the evening, and strictly kept them. There were long hours during which there were not half-a-dozen members in the House.

Just before nine o'clock, the throng of eager senators having been reduced to three, Mr. Hammond moved that the House be counted, and there followed a scene of consternation of which there are few parallels in Parliamentary history. There was not a soul on the Treasury bench, and Mr. Hammond was himself the sole representative on that side of the great Conservative party. When the bell rang, Lord George Hamilton, who had been snatching a hasty meal, rushed in, with horror and affright pictured on his expressive countenance. To have the House of Commons counted out on a Government night, when the Indian Budget was under discussion, would be a scandal that would not only agitate England, but would be the subject of "coffee-house babble" in all the bazaars of India. Scouts were sent out in all directions, and members implored to come in and save the State. When the sand had run out, the Speaker, with slow enunciation, counted forty. It is said that—and as far as my observation goes, not without probability—that the right hon. gentleman, alive to the seriousness of the predicament, began to see double when he reached the number of thirty-four. However it be, it was announced that forty were present, and the debate continued, concluding at about eleven o'clock, when the House began to fill with hon. members, who, Radical or Conservative, or whatever they were, showed a singular unanimity of principle with respect to the wearing of white neckties.

To-night there was a great gathering and a great disappointment. It got abroad that the Chancellor of the Exchequer intended in committee of the whole House to move for a vote on account of supplementary estimates to meet possible contingencies arising out of the war in the East. Members came down in great force to hear what might happen, prominent among them being Mr. Gladstone, who is well-known to have been a thorough convert to the rumour, and to have so earnestly believed it that on Friday he had some intention of putting a question on the subject to Sir Stafford Northcote. However, the particular moment when the Chancellor of the Exchequer was to have risen and make his statement passed with no other sign from the right hon. baronet than the raising of his hat—and after some waste of time had been effected by Mr. Parnell and other Irish members, the business of the night, which was a discussion on the Army Estimates, was approached.

But before the House could go into committee there were several amendments to be disposed of, and on one of these the Government suffered a serious defeat. Colonel Jervis wanted a select committee appointed to inquire into the claim of arrears of pay put forward by officers of the Royal Artillery and Royal Engineers who had served in India. The Government opposed the measure, and in a division, in which both sides were much mixed up, they were defeated by a considerable majority.

The Burials Bill was formally interred in the House of Lords to-night. Mr. Osborne Morgan tells me at a late hour to-night that he is still endeavouring to find a suitable day for bringing on his motion, and that his subsequent course depends upon his success. There is a feeling among official Liberals that the question will not be advanced by further action this session, and that it would be better for party tactics to leave it an open question till next session.

THE HANDEL FESTIVAL.

The triennial performance of Handel's music on the gigantic scale only possible at the Crystal Palace was commenced last Friday, 22nd inst. This was professedly a rehearsal, but it presented none of the usual features of one. Sir Michael Costa, the conductor, did not stop the performance to correct any mistakes, nor did he repeat any of the pieces to make them go better. The audience was of the same character as that on the other days, and equally large and enthusiastic. This is the sixth triennial performance, and as we have five times commented on exactly similar performances, it is difficult to say anything fresh about them. As before, the singers numbered about 3,000; the instrumentalists about 500. The most skilled chorus singers from all parts of the kingdom were collected—and the solo singers were, with one or two exceptions and additions, the same old favourites that have appeared at former festivals. The Friday's performance was an epitome of the whole festival music, and occupied nearly five hours in performance, exclusive of the forty-five minutes' interval allowed for rest, stretching, fresh air, movement, chat, and refreshments. The competency of the singers was unquestioned, very rarely was any weakness or hesitation remarked. The leads were taken with the usual promptitude and decision, the whole company bursting at once into song at the proper stroke of the conductor's *baton*, and making a dead halt at the proper places with equal unanimity and precision. There were no inartistic prolongations, as if a beat more or less made no important difference; every note and every rest had its true value, no more and no less.

The solo performances could not well be left out, but every one knows that they are not the essential features of these festivals. Such a magnificent and

penetrating voice as that of Mdlle. Albani (who sang "Angels ever bright and fair" for the rehearsal, but appears only in the Messiah in the other performances) could be listened to with delight, because she was singing music that everybody knew. But no other voice seemed to command the assembly, even approximately. If you did not know the music of the solos you would not learn much about them from such a hearing. Of course the soloists were applauded and deserved it; we felt no churlish reluctance to join in the ovation that greeted or crowned them; but the cheering meant a hearty appreciation of some ringing chest note on G or A from the tenors,—some reverberating thunder roll from the bass maestros,—or some dashing *bravura* feat for a soprano climax. The superb finish and infallible accuracy of Madame Patey's singing were lost in the vastness of the space, which was not screened off from the rest of the Palace as it had been on former occasions.

The selection contained some ten pieces never before performed at these festivals, such as the Coronation Anthem, "The King shall rejoice," the overture to "Athaliah," with air and chorus from the same oratorio, an interesting air from Deborah, "In the battle fame pursuing," with organ obbligato, the Second Organ Concert admirably rendered by Mr. Best, and pieces from "Joshua," and from "Acis and Galatea."

The pre-eminence of Handel as an oratorio writer cannot be questioned. No other music perhaps could have any chance of adequate performance by such a body of singers. The reasons for this are to be found in the simplicity of structure that characterises all his music—the easily flowing and immediately intelligible melodies—the musical common sense that pervades them, the almost complete absence of intricacy, mystery, subtlety, or profundity. Grandeur is attained by massive presentation of simple forms, and by association of these forms with ideas and sentiments that waken enthusiasm or kindle reverence wherever they are presented. Handel's counterpoint is always of this immediately winning character, and even when he adopts the fugal form, as in the Amen chorus of the "Messiah," the apparently complicated result is really derived from a masterly handling of very simple materials, and the difficulties which are felt by a player who combines all the parts in one arrangement are not felt when the parts are distributed. It follows from all this that there are heights and depths of musical art which Handel does not express. After a time, one is apt to be a little cloyed by the constant recurrence of the same forms of sweetness, beautiful and faultless though they are. Just as modern culture cannot rest content with Pope and Cowper, or even with the level majesty of Milton, but turns to the unsearchable depths of Shakespeare among those who belong to the past, or to the stimulating intricacy of Browning, and the artistic refinements of Tennyson in the present, so in music we turn for fuller and more satisfying draughts of harmony to the musical Shakespeare, Sebastian Bach, or to the stimulating intricacy of Brahms, and the artistic refinements of Schumann. Let any one compare the Air in B flat which Handel wrote with his five pleasing but—from a Handelian point of view—obvious and inevitable variations, with the same melody to which Brahms has put twenty-five variations and a fugue, and he will have a typical example of the simple musical faith of Handel's day and the deeper, more reflective, more struggling and analytic musical utterances that belong to this striving and restless age. Brahms must not write for an orchestra of 4,000 performers, and perhaps Handel, even if he were now living, would not be able to give voice to that quasi-metaphysic, individual subtlety which Brahms so wonderfully expresses.

Our criticism at present is suggested by the Friday Rehearsal. But as that contained all or nearly all that is peculiar to the present festival, we shall be able to complete our estimate of the whole next week in a very short space.

THE WAR.

RUSSIAN TROOPS CROSSING THE DANUBE.

The Russian army on the Danube has at last begun to move, and the passage of the river has been effected in two places, at Galatz and Ibraila. Earling in the morning of last Friday ten companies of Russian soldiers crossed the river at the former place in boats, and secured a position at the village of Zatoca. This footing gained, a bridge which had been lying in readiness along the Galatz shore of the river was swung into position, and reinforcements were poured across to support the pioneer battalions at Zatoca; and, thus increased to the number of 8,000, the Russians crossed by means of temporary bridges the marsh which separated them from the Turkish position on the neighbouring heights. This position appears to have been stubbornly defended by about 3,000 Turks, who, however, were compelled, after an engagement of six hours' duration, to abandon it and fall back upon Matchin, which was hastily strengthened by new entrenchments. The passage of the river at Ibraila took place last Friday night, when a bridge already prepared was swung into position, and 2,000 Cossacks crossed upon it without meeting any resistance. The force thus thrown across the Danube marched upon Matchin, which place, thus taken in front and rear by the forces from Galatz and Ibraila respectively, was evacuated by the Turks at five o'clock on Saturday, their troops retreating to Hirsova. They have since abandoned Tultscha and Isatscha. A later account states that in crossing the Danube the Russian loss is between one hundred and fifty and two hundred killed and wounded, of whom three officers were killed and two wounded. The Turks have retreated towards Medidje, on the line of the Kustendje Railway, so that the whole north end of the Dobrudscha may be said to be abandoned by them. It is not likely, says the correspondent of the *Daily News*, they will make a stand this side of Silistria. General Zimmerman, whose corps, the 14th, will cross the river as rapidly as possible, and will be joined by the 4th Corps now in the direction of Reni, will march south with the greatest despatch. It is not known yet whether this army will form the column of advance between Varna and Shumla. It seems probable, however, that to these two corps will fall the duty of reducing Silistria, and perhaps Schumla. It further seems likely that another passage of the Danube will be attempted somewhere between Giurgevo and Turna-Magurelle within the next few days, without awaiting General Zimmerman's advance, which cannot be available to turn the Turkish positions about Rustchuk under three weeks—a delay which the rest of the army is in no way disposed to suffer.

Up to Monday afternoon 30,000 Russians are stated to have crossed the Danube at Matchin.

The artillery conflict between Rustchuk and Giurgevo has begun in earnest. The object of the Russians, who have been constructing their heavy batteries on the Roumanian bank for these several weeks past, is to destroy the place as a great centre of offensive and defensive operations. The Turks reply in order to dismount and silence the enemy's batteries. A Rustchuk telegram describes the Turks as standing the fire with great coolness, and as replying vigorously with good aim. In his later telegram he reports that "the bombardment is increasing, and becomes more destructive." The Russian fire appears to have been directed upon the centre of the town. The breadth of the river here is not more than 800 yards at its ordinary summer level. Between Rustchuk and Giurgevo there is an island, possession of which would have enabled either belligerent to command the river, but neither has fortified it. Rustchuk stands on a kind of terrace, sixty feet above the level of the Danube, and is surmounted by an earthen rampart with bastioned front, and by a moat and counterscarp. The length of the bastioned front is about two miles. On the hills, behind or near the town, heavily armed works have been erected at an average distance of 1,000 yards from each other, the total length of this fortified enceinte being nearly six miles. The Russian entrenchments lie between Giurgevo and the village of Slobosnia, and are within a mile of the river front of Rustchuk, and not more than 2,000 yards from the powder magazine.

The Turkish fire upon Giurgevo on Monday is said to have been well-directed, and to have done a great deal of damage. Many houses were burned. The telegraph office and the gymnasium were among the buildings struck. There were only three persons killed and three wounded. Thirteen shells struck the hospital though there are no batteries in Giurgevo or in its immediate vicinity, and the Red Cross flag is plainly visible. Besides the damage to the hospital, the residence of M. Calitzi, the finest in the city, the gymnasium, the Hotel Europe, and two houses close to the hospital were nearly destroyed.

The Turks are reported to be concentrating their forces on the Lower Danube and the fortresses forming the quadrilateral of Rustchuk, Silistria, Shumla, and Varna. They are also stated to be erecting a second line of defence in advance of these fortresses between Kustendji and Tchernovoda. The Russians, to attack these fortifications, would have to remain for some time in the unhealthy region of the Dobrudscha. In official circles at Constantinople it is stated that Abdul Kerim Pasha, the Commander-in-Chief in Europe, has been aware for some time past of the intention of the Russians to cross the Danube into Dobrudscha, but that it entered into his plan of operations to permit them to cross in that direction. The following telegram, through Reuter's agency and under Saturday's date, has been received:—"The Emperor of Russia left the Russian headquarters here at nine o'clock last night, and arrived at three o'clock this afternoon at Ibraila, whence, after a short stay, His Majesty proceeded to Galatz. Immediately after his arrival at Galatz the Emperor visited the temporary military hospital, and the mansions in which the commanders of the first brigade and the 18th infantry division were lying. These officers were wounded in the engagement with the Turks after crossing the Danube from Galatz. The Emperor addressed the wounded men with great tenderness, and personally bestowed the decoration of the Fourth Class of the Order of St George upon one of them Lieut. Elsner, of the 69th Riazan Regiment, who crossed the Danube under a heavy fire from the Turkish batteries, and was the first to reach the Turkish bank of the river. The Emperor was everywhere cordially greeted by the wounded men. At seven o'clock in the morning His Majesty left Galatz for Ibraila, and visited the troops who were bivouacked near that place, and subsequently inspected battery No. 4, where the guns which blew up the first Turkish monitor are stationed. At five o'clock in the afternoon the Emperor returned to Plojesti, accompanied by the Czarewitch and the Grand Dukes Vladimir, Alexis, and Sergius."

DEFEAT OF THE MONTENEGRINS.

Solid Turkish successes, bought, however, at a terrible cost, are reported from Montenegro. The army of Suleiman Pasha has effected a juncture with that of Ali Saib, below Danilograd and Cettinje, the Montenegrin capital, which is threatened; some reports indeed say that is abandoned by Prince Nikita and his troops, so that unless succour speedily comes the whole of the principality, for the first time in its chequered history, will be at the mercy of the Turks. Austria has, it is stated, been appealed to for help. The *Times'* correspondent with the Montenegrin armies says that there is no question that, though a technical victory, this is the most bloody disaster the Turks have experienced during the war. The whole distance made by Suleiman Pasha's army in six days was three hours' march, and Vukotics reports the Turkish losses as absolutely incalculable. Caverns, holes, and gullies by the way are filled with the dead, which in other places literally cover the ground. The air at Ostrog is rendered offensive even to the mountain summits by the masses of dead men and horses in the valley.

The correspondent of the *Times* with the Montenegrins sends the following telegram, dated June 24:—"There can be no question of the completeness, any more than of the heavy cost, of Suleiman's success so far in reaching his new base of operation. His losses are, I think, reasonably estimated at 10,000 men, the official estimate being even 3,000 in yesterday's battle, which, with Thursday's, were the most severe. Suleiman is now at Rassitje, in communication with Spuz, but it is reported that his trains have not got through. The Montenegrins report one gun taken and many horses, and their losses not above 1,000 killed and wounded." A day later the same correspondent telegraphs: "The news of the passage of the Danube by the Russians has revived the spirits of the Montenegrins, and changes the entire situation here. The enthusiasm is great, and the country will submit to all the sacrifices which he positiont may impose. The army of Suleiman Pasha passed the Zeta yesterday at Spuz, and is encamped in the plain west of the city. The army of Mehemet Ali is retiring towards Sienitza, and the invasion from the side of Scutari hangs fire, the levies being unwilling to attack. For the moment everything looks favourable, and, in spite of the superior Turkish force and the advantages gained by it, I believe successful resistance will yet be made, and that the crisis will be passed."

A telegram from Pesth says the Austrian Government has not accepted the Russian proposition of intervention in favour of Montenegro. It is, however, ready to intervene and to offer its mediation if Prince Nikita asks for it. At present no such demand has been made by the Prince.

THE WAR IN ASIA.

The correspondent of the *Times* at Erzeroum telegraphs, under date the 22nd:—"The Van division, under Faik Pasha, consisting of 8,000 irregular infantry and 1,600 irregular cavalry, all armed with the Martini or Winchester rifle, encountered the Russians on June 18 near Bayazid. After a combat, in which Haiderani irregular cavalry greatly distinguished themselves, the Cossacks were driven back with great loss. The Russians took refuge in the citadel, which was bombarded by Faik Pasha. The Turks claim to have captured 600 horses and 120 prisoners, but the citadel still holds out."

The following official despatch has been received from the headquarters of the army of the Caucasus, dated 23rd inst.:—"The construction of siege batteries before Kars and the bombardment of the northern forts continues. On the 22nd inst. two Turkish battalions with artillery and two squadrons of cavalry made a sortie. They were attacked by the Russian cavalry, and compelled to return to Kars with heavy loss. The Russians lost one Cossack killed and three dragoons, and two Cossacks wounded. Intelligence received from the 2nd Wladikawkas Regiment states that masses of Kurds had invested Bayazid, and that the garrison had several times repulsed their attacks. Reinforcements are on the way to Bayazid. On the 23rd inst. the Kalulet division cannonaded from its advanced batteries the Turkish positions at Zichidechevari. In Abassia General Alchasoff's cavalry, commanded by Colonel Prince Schirwaschidse, has had engagements near Mergula and Mokeva with the insurgent inhabitants and some Caucasian emigrants. The latter lost a number of horses and a quantity of arms, and their leader, Karibs Masochasche, and several Abassians, were taken prisoners. The Russian loss was six killed and a few wounded.

General Klapka has gone to Erzeroum to give his advice to the Turkish commander-in-chief and to prepare a report for the Sultan on the condition of the Armenian army.

MISCELLANEOUS.

Owing to the magnificent harvest prospects in the Vilayet of Adrianople, the export of grain is not forbidden.

A telegram from Bucharest says:—"The Czar, who is vastly better in health and spirits than he was last week, will command in person the operations for crossing the Danube, which will seriously commence about the end of next week. As soon as the river shall be fairly passed, and the army firmly established in Bulgaria, he will go to Ems as usual. Prince Gortschakoff is going to stay at Bucharest.

An Athens telegram states that Greece has commenced preparations for war, and that the new

taxes proposed by the Ministry will yield 8,000,000f. It adds that the Crete Committee advises the Christians to throw off the Turkish yoke, and that the Jonina and Salonica Provincial Committees counsel an insurrection.

Hobart Pasha is reported to have advised the Council of Ministers that the active operations of the Turkish fleet should be directed to the prevention of aid to the Russian detachment in the Dobrudscha. At the same time he expressed his readiness to take the fleet into the Mediterranean, should the Council recommend this course.

It is stated that a council was held at Constantinople on Thursday, at which was considered the question of the Sultan going to the front. Mahmoud Damad and Redif Pashas opposed the proposition of the other members, and it was finally decided that the younger brother of the Sultan should go in his place to the Asiatic frontier.

It is generally reported that Hussein Sabri Pasha, the ex-Governor of Ardahan, has been shot at Erzeroum, by order of a court-martial, for the treacherous surrender of Ardahan.

Since Prince Milan's journey to Plojesti the Servian representative in Constantinople has again assured the Porte that Servia will maintain her neutrality.

The Prussian correspondent of the *Times* says that, "by order of the Grand Duke, commander-in-chief, correspondents attached to the Russian army are obliged to wear copper badges on the left arm, showing the Russian eagle, the seal of the head-quarters, and the inscription—Correspondent No. so-and-so."

The *Exchange Gazette* of St. Petersburg says that a home loan will be announced in Russia as soon as the first great victory shall have been achieved. The foreign loan now to be issued is intended to provide funds for paying the interest due upon former loans as well as for meeting engagements incurred abroad in connection with the war.

The report of the committee appointed to inquire into the question of the enlistment of Christians in the Turkish army was read on Thursday in the Chamber of Deputies at Constantinople. The report recognises the necessity of such a measure, but proposes that it should be postponed, the Christians continuing to pay the tax exempting them from military service. The proposal was opposed by the Greek deputies, but was adopted by a large majority.

A fortnight ago the Russian papers bitterly complained that the military plans of the Russian staff have been revealed to the enemy by some of the suite of Colonel Wellesley, the British military representative at Plojesti. A telegram from that place, dated the 21st, says:—"It is no secret among staff circles here that Colonel Wellesley's reception by the Grand Duke was brusque in the extreme, and that his highness put forth stipulations as the condition of his accompanying the army which must trammel the colonel as an independent representative of England. His freedom of action would be supervised strictly, and he was warned that it was expected he should not testify in an unfriendly spirit. Some surprise is expressed that Colonel Wellesley still remains passive in Bucharest, neither joining headquarters nor refusing the position so hampered. The presumption is that he must be waiting for instructions from England, and it is remarked that his principals there must find the topic demand much deliberation, as some ten days have now elapsed since his interview with the Grand Duke."

EXTRACTS FROM CORRESPONDENCE.

CHRISTIAN AND TURK IN ARMENIA.—The Erzeroum correspondent of the *Times* writes:—"It appears that both here and at Erzingan, Captain Burnaby stayed with the pasha, and that the accounts of the good feeling existing between the Christian and the Turk must have been culled in conversation with the rulers, not with the ruled. I have had an opportunity of talking with many gentlemen of this neighbourhood, as well as with some of the American missionaries, who devote their whole lives to the task of preaching among the Armenians, and they one and all testify to the manner in which the Christian is oppressed and tyrannised over. Since I have been here I have seen a petition addressed to the consul by the inhabitants of a Christian village about thirty miles off, complaining that their cattle and corn have been seized by Government officials, their wives and daughters ravished by soldiers, and that no notice having been taken by the pasha of their complaints, they implore him to protect them. Again, only this morning, two Armenian merchants returning to their homes were set upon within sight of this town, and in the presence of a Turkish caravan robbed of 13,000 piastres. Such acts as these remain unredressed. A Christian has no chance of bringing his complaints before a court of justice, so can there be contentment and happiness? There certainly has been no such open persecution as in Bulgaria, but tyranny and oppression is the normal condition here, and after centuries of such misrule the Armenian has become as bad as, if not worse in many points than, the Turk. Their mean, cringing spirit cannot inspire one with much desire to help them."

THE PORTE AND THE GREEKS.—The Pera correspondent of the *Pall Mall Gazette* writes:—"Hellas had declared herself plainly enough while the Servian war was on, and all through the trying season of the Conference warmly espoused the cause of the Porte against the encroachments of Russia. The fatuous officialism of Stamboul concluded that Greece had all at once fallen over head and ears in love with Turkey, that every grief of the future and the present was forgotten. The Turks lost sight of two important 'factors' (I dislike the word, but Mr. Gladstone has affixed it to Greece, and there it sticks) in the Hellenic temper of that period towards Turkey, namely:—(1) jealousy of the Slavonic peoples who were interesting all Europe; (2) the hopes, born of the Constitution, of a freer elbow room for the intelligence and ambition of the Greek element in the Ottoman population. The Turks saw that in their hatred and fear of Russia the Greeks inclined towards them, and they believed with all the conviction of a naive arrogance that Hellas had been unable longer to withhold her love. They did not see that policy and not sentiment shaped the Greek attitude, and that when the opportunities shifted the attitude would shift too. Confident, then, in the deep root of this all new love, the Porte went on its old way, meeting everything Hellas wanted with a *non possumus*. But when the statesmen of Hellas linked themselves together into a fusionist Ministry, and the band of brothers presented itself all of a row before the gaze of the Porte, a chill ran through the marrow of the Sublime, and straightway an Imperial message was despatched to King George to congratulate him upon his new Ministry. Then Crete was invited to send delegates to Stamboul and to confer upon the demands of the Christians, which a few days before had been non-possumussed; and on the 20th the Great Patriarch went by special request to the palace, where the Sultan received him most graciously, seated him by his side, and, after informing his Beatitude that His Majesty would in future be always accessible to him, requested Monsignor Joachim to inform him if his wants and that of his community were well attended to at the Porte. The Œcumenical Patriarch replied that there were certain shortcomings on the part of provincial officials. The Sultan replied that orders should at once be sent to the provincial governors to mend their ways, and closed the interview by presenting Monsignor Joachim with the Grand Cordon of the Osmanié, and a sum of 1,000*l.* towards the rebuilding of his house at the Phanar, which was lately destroyed by fire."

A SPECIAL CORRESPONDENT'S EXPERIENCES IN ARMENIA.—The camp of Mukhtar, situated on the heights overlooking the ruined fort and the small town of Bardes, is completely surrounded by a cordon of sentries; but, as this disposition of troops in such a position is not only entirely unnecessary, but calculated to harass and worry the soldiers, I am inclined to think that he has made the manœuvre with a view to prevent his people from deserting *en masse*, who are very unhappy, very badly fed, and not paid at all. The cold in Mukhtar's camp is excessive, and the snow lies to a considerable depth, not only among the tents, but on the heights overlooking them and in the vales below. His men suffer a good deal from sickness, and the military arts have been so little cultivated by some of them that here, in face of the enemy, and on the eve of a battle, they were being instructed in the rudiments of preliminary drill. Going down the hill from the camp, I slept in a hut in the valley below, and early next morning, amid torrents of rain, occasionally varied by heavy snowstorms, started for the town of Olti, across mountains more than 8,000 feet above the level of the sea. Here the tracks went up and down the sides of intimidating heights, whose muddy declivities were made so greasy and slippery by the sleet and snow that the horses, with their legs pushed out stiffly in front of them, often slid for several feet. Holding on to my horse's mane as he climbed along a ledge about three feet wide, and leading up the side of a precipice several hundred feet above a gulf full of swollen and roaring cascades, my saddle, slipping back, turned over with me, and left me hanging with my foot stuck tightly in the stirrup. I was prepared for a roll into eternity, but the horses in Turkey, although fiery on open ground, are quiet and steady in the mountains. Trembling all over, my jaded nag stood perfectly still, enabled me to extricate my foot, and, with the help of his tail, to clamber back from (what seemed to me) the next world into this one. Walking in these places was as difficult as riding, because for every two steps forward we slipped back one. The mountains seemed interminable, although at intervals a rude hamlet, inhabited by unsophisticated, though always very respectful and civil, highlanders, who surveyed our cavalcade with great wonder and amazement, nestled in picturesque valleys among the lofty fastnesses over which our road lay. Every one of the horses had repeatedly fallen down and, as well as each of my followers, had bitten the dust—or, to speak more correctly, the mud—more than once. At length the mountains were crossed, and the valley of Olti—placed among bare mountains whose rocky sides are so exquisitely and gorgeously coloured as to resemble in the distance field of poppies played upon by rainbows—sent back the echoes of our horses' hoofs. After a journey of sixteen hours without getting out of the saddle, drenched to the skin, shivering with cold, and covered with mud, I was glad to accept the polite invitation of the Turkish cadi, in whose reception room I slept very comfortably till the following day. The town of Olti, besides its garrison of about 10,000 men, was filled with the soldiers escaped from Ardahan. The battle of Ardahan was a complete rout, and most of the Russian shots struck that part of the Turkish body which left the town last, when they took their departure. The Russians captured eighty-seven siege guns, 6,000 rifles, 9,000 cases of ammunition, 24,000 bushels of wheat, 7,000 of barley, besides a large quantity of meat and butter, and four horse field batteries of artillery. The Russians were no sooner in Ardahan than they attempted to plunder the town, but an excellently-organised military police were soon in possession of every street, and disorders quickly suppressed. The roads are covered with deserters as well as blackguards of every degree. The inhabitants of the towns and villages are as much afraid of their own people as they are of the Russians. Robbery and violence are of daily occurrence; crimes are unpunished; and if, as is extremely probably, a complete rout of the Turkish army takes place, and is followed by a disorganised stampede on Erzeroum, the most serious disorders may be apprehended.—*Daily Telegraph.*

Epitome of News.

Wednesday being the fortieth anniversary of Her Majesty's accession to the Throne was celebrated in London and at Windsor in the usual manner.

On Friday morning the Queen and royal family returned from Balmoral to Windsor. In the course of the day the Earl of Beaconsfield had an audience of Her Majesty.

A State ball was given at Buckingham Palace on Friday night. It was attended by the Emperor and Empress of Brazil, the Prince and Princess of Wales, Princess Louise (Marchioness of Lorne) and the Marquis of Lorne, the Grand Duke of Mecklenburg-Strelitz, the Duke of Cambridge, the Duchess of Teck, Prince Christian of Schleswig-Holstein, Prince Edward of Saxe-Weimar, &c.

The Prince and Princess of Wales, with their sons, Prince Albert Victor and Prince George, went down the river on Friday to the Warspite to open this new training-ship of the Marine Society, and to present the prizes won by the boys. The Warspite is an old line-of-battle ship, a two-decker, once called the Conqueror, and has been fitted up to replace the former Warspite, which was destroyed by fire two winters ago. She lies off Charlton Pier, at the westernmost end of Woolwich Dockyard. The Prince of Wales wore the uniform of a captain in the Royal Naval Reserve, and his two sons wore the uniform of naval cadets. After witnessing the exercises of the boys, the Princess of Wales distributed the prizes, and the Prince delivered a short address. A luncheon followed, at which His Royal Highness made a warm appeal on behalf of the society, and subscriptions were promised to the amount of £2,100, including 100 guineas from the Prince of Wales.

The two sons of the Prince of Wales, Princes Albert Victor and George, who are about to join cadet classes on board the Britannia, will not take up their quarters in the ship, but will have a residence selected for their use in Dartmouth.

Prince Leopold on Saturday afternoon laid the foundation-stone of an enlargement of St. Mark's Church, Hamilton-terrace, St. John's Wood-road, whose vicar is the Rev. Canon Duckworth, lately tutor to the Prince. There was a large attendance, and among those present were Lord and Lady Hatherley, Lord Garvagh, and Mrs. and Miss Gladstone. The Bishop of London took the principal part in the service.

The Prince of Wales presided on Saturday evening at the annual banquet of the Corporation of Trinity House, which was attended by Prince Leopold, Prince Christian, General Grant, several members of the Cabinet, and other distinguished persons. Sir Stafford Northcote, in responding to the toast of "Her Majesty's Ministers," referring to the present situation of affairs in Europe, said that the Government fully believed that the interests of England were the interests of Europe and of the world. Their interests were in the maintenance of peace, and he meant by that something more than the mere cessation of hostilities—the maintenance of honour and good faith. Things were in a state of melancholy confusion, but, Sir Stafford Northcote said, "we know sooner or later order must come; and if that order is somewhat different from the old order, if it be satisfactory let us bear our part in the settlement that must come. Let others also bear their parts. This only I will say, that while we ought not to run to meet our troubles half-way, so neither ought we to be neglectful in watching what may be coming. No one can more earnestly deprecate over-haste, no one can be more anxious that necessary precautions should be taken in this matter. I believe the interests of Europe are the same as the interests of this country, and I believe when the day of settlement comes—and come it will, and it may be soon—it will be a settlement in which this country will bear an honourable part, and a part worthy of it." Lord Carnarvon proposed the health of the "Guests," coupled with the name of General Grant. The General, who was loudly cheered, briefly responded.

On Monday the Emperor and Empress of Brazil paid a visit to Her Majesty at Windsor Castle.

Mr. Gladstone, in a letter dated June 19, states that he certainly can be no consenting party to anything like the restriction proposed upon grocers' licences, without proof of abuse under the present system, which has not yet to his knowledge been supplied; and he will view with repugnance the establishment of a new monopoly, persuaded as he is that monopoly is already a most effective obstacle to all reasonable reform of our liquor laws.

Mr. Henry Cotton, Q.C., has been appointed a Lord Justice of Appeal, in the room of the late Right Hon. Sir George Mellish. It was thought that Sir H. Giffard, the Solicitor-General, would have been nominated to the dignity.

A remarkable suicide is reported from Bristol. A retired provision dealer, named Quick, threw himself off the Clifton Suspension-bridge, and fell into the soft mud of the river. Although he was alive when he was got to the shore he did not survive very long. It is stated that he was of unsound mind.

The Dungarvan election has terminated in the return of Mr. O'Donnell, Home-Ruler, by a majority of 19 The numbers were—O'Donnell, 137; Matthews, 118. There was great excitement in the town when the numbers became known.

In alluding to the opening of the Royal Exchange Vaults for the sale of wines, for which the licensing justices of the City refused a licence, the *City Press* says:—"The former proprietor not having been able to open the vaults for the purpose intended, they have been handed over to a Free Vintner, who by virtue of a privilege gained from the Vintners' Company, has over-ridden the decision of the licensing justices, and also the strongly expressed opinion of many influential representatives of City houses and City institutions."

At midnight on Friday a sad accident befel the Rev. G. H. Malins, a Baptist minister of Nottingham. Mr. Malins left Nottingham by the 11.40 p.m. train for Beeston, the station nearest to Chilwell, where he was residing. On alighting at Beeston he had to walk over a level crossing, and it is supposed he was knocked down by a passing goods train. Some time afterwards the groans of Mr. Malins attracted the attention of some men who were at the station, and he was found lying by the side of the metals with his left leg dreadfully crushed. He was taken to the Nottingham Hospital, where the injured limb was amputated, and where he now lies suffering very severely from the shock.

At a meeting of the Birmingham Liberal Association "Six Hundred" on Friday, Mr. J. S. Wright was re-elected president, with Mr. Harris vice-president, Mr. F. S. Bolton treasurer, and Mr. A. C. Osler hon. secretary. The following gentlemen were elected on the committee of the National Federation of Liberal Associations:—Messrs. George Dixon, R. W. Dale, S. Timmins, and H. W. Crosskey. There were also twenty gentlemen elected to serve on the general council.

The *Bristol Post* mentions a report that the Education Department, which has been very long-suffering with Archdeacon Denison, who will not admit a school inspector, will endure his obstinacy no longer. He has been told that under recent legislation it has become necessary that a child should be educated at a certified school in order to be permitted to work, that there is no certified school in East Brent, and that unless there is one by December, the department will issue an order for the election of a school board.

Lord Beaconsfield on Saturday formally opened the new buildings which have been erected near Battersea Park by the Metropolitan Artisans' and Dwellings for Labourers' Association (Limited). Mr. Walter, M.P., presided, and several members of both Houses of Parliament were present. Lord Beaconsfield, in the course of his speech, said that the health of the people was really the foundation upon which all their happiness and all their power as a State depended. A country might have skilled manufacturers and a productive agriculture, the arts might flourish, architecture might cover the land with palaces and temples, and it might have material power to defend and support all these acquisitions; but if the population of the country was stationary, or yearly diminished, or if, while it diminished in number it diminished also in stature and in strength—that country was ultimately doomed. The health of the people was, his lordship said, in his opinion, the first duty of a statesman, and, impressed with that consideration, he had endeavoured, however humbly, at all times to assist movements for improving the condition of the people and the dwellings in which they live. Her Majesty, he added, took a deep interest in the movement, and had commanded him to express her wish that her name might be associated with it, and that in future these dwellings might be called the "Victoria Dwellings for Artisans."

Mr. James Waddell, one of the candidates at the recent election of an alderman for Cheap Ward, has withdrawn from the scrutiny in consequence of the decision as to the validity of the votes—eight or ten in number—received in respect of the occupation of one set of offices. Sir John Bennett's election is therefore unopposed.

Mr. W. H. Houldsworth has accepted the invitation of the Conservatives of Manchester to contest that city at the next general election.

The trial of the four persons charged with the murder of Mrs. Harriet Staunton has been removed from the Maidstone Assizes to the Central Criminal Court, upon the plea that it would be impossible for the prisoners to obtain a fair trial in the county of Kent.

Mr. Alderman Nottage and Mr. Alderman Staples were on Monday elected sheriffs of London and Middlesex for the ensuing year.

The Metropolitan Hospital Sunday Fund now amounts to more than 19,000*l.*

Compulsory vaccination has been declared against in Banbury, a census having been taken upon the question with the following result:—Against compulsion, 957; for compulsion, 109; neutral, 407.

The Pope's Episcopal Jubilee, which is now regarded as closed, has brought in an obolo estimated on good authority at fourteen millions of francs.

A proposal to suppress bull fights is before the Spanish Cortes, and the *Epoca* declares these combats to be the negation and antithesis of civilisation.

On Wednesday, the funeral of the late Queen of Holland took place at the Hague. Among the flowers placed upon the coffin was a wreath of white roses sent by Queen Victoria. There was a very large number of spectators. The King and his son were much affected when the coffin was lowered into the grave.

The following has been received from Vienna:—"The Czechs are preparing to hold a great manifestation at Prague in honour of the anniversary of John Huss. This demonstration will be essentially anti-Catholic in character, and it is expected that it will be numerously participated in by Russian members of the Orthodox Church, as well as by German New Catholics."

It has been decided by the International African Commission at Brussels that an expedition shall leave Zanzibar in the direction of Lake Tanganyika. The King of the Belgians has been re-elected President of the Commission.

St. John's, New Brunswick, was in great part destroyed by a fire which broke out on Wednesday afternoon, and which was fanned by a strong wind. Nearly all the public buildings, banks, and chief places of business are reported to have been burned down. 12,000 persons are absolutely homeless, and the loss is variously estimated at fifteen millions of dollars.

The *Moniteur* announces that, at the instance of the French Cabinet, the Commercial Treaty with England is to be renewed till the end of the year, and that a like decision has been come to as regards Italy, which, however, has raised some difficulties not yet adjusted.

There is now a fair prospect that brigandage in Sicily has received what is to be hoped will be an effectual check. The Police Delegate Lucchesi and his men, who killed Leone, succeded on Saturday in capturing, at Termini, after a determined resistance, three of Leone's most noted companions—Salpietro, Gullo, and Antonino Giglio. There are great rejoicings at Termini.

It is believed that the sale of ecclesiastical estates in Italy, which will take place very soon, will bring in a considerable amount of money.

Cleopatra's Needle, which weighs 350 tons, has reached the port of Alexandria, and will be brought on to London.

The Colorado beetle, in every stage of development, has been discovered in a potato field in the vicinity of Cologne. The field belongs to a butcher, who had purchased some American bacon. The fact was immediately notified to the Ministry of Agriculture.

Some time ago a German journalist was sent to gaol for saying that the new Holy Alliance was a "superannuated phenomenon." Another journalist of Berlin has just been condemned to three months' imprisonment for charging Russia "with pursuing a hypocritical and mendacious policy under the protection of the three Emperors' alliance." The Berlin Court considered that the incriminated passage involved a heinous offence against the Emperor, not of Russia, but of Germany.

Miscellaneous.

LONDON SCHOOL BOARD.—At the weekly meeting, on Wednesday last, a report respecting the arrangements for the enforcement of compulsion consequent upon the passing of the Elementary Education Act of 1876 was presented by the Bye-laws Committee. On the recommendation of that body, the arrangements for putting in force the bye-laws hitherto acted upon were rescinded, and, after a long discussion, a new set of regulations was substituted. A report presented by the Industrial Schools Committee was adopted, recommending the appointment of a captain superintendent for the industrial school ship which the board propose to secure, at a salary of 350*l.* a year, with unfurnished apartments, uniform, coals, and lights. It was announced that the Drapers' Company had presented to the board another scholarship of the same average annual value (30*l.*), tenable for the same period (four years), and on the same terms as the other scholarships placed by the company at the disposal of the board. A vote of thanks was passed for the gift.

OPEN-AIR PREACHING AT RICHMOND.—Mr. Grainger Hargreaves, aged twenty-one, a student at the Wesleyan Theological College, Richmond, was charged at the Richmond Petty Sessions, on Thursday, with causing an obstruction by preaching in the open air on Richmond-terrace, to the annoyance of the inhabitants and passengers. From the evidence it appeared that for some time past the students from the college had been in the habit of holding religious services on the terrace on Sundays; and, complaints having been made to the police, last Sunday, at the instance of Lord Nigel Kennedy, whose house is nearly opposite to the spot where the services are held, the defendant was taken into custody. Lord Nigel Kennedy, who was called as a witness, said that he was suffering from erysipelas and paralysis, and experienced great annoyance from the noise of the singing. On Sunday, June 10, although he was paralysed, he kicked the preacher's platform away. When he was excited he was strong enough to do anything. A large number of witnesses were called for the defence to prove that the preaching, being in a recess of the terrace, caused no obstruction. The bench dismissed the case, the chairman adding that any proceedings on the ground of annoyance to the residents in the houses on the terrace must be taken by indictment.

HARVEST PROSPECTS.—Mr. Mechi writes from Tiptree Hall, Kelvedon, Essex:—"Eighteen weeks of mild but very wet weather and floods impeded farm work and caused much non-employment for labourers, horses, or steam ploughs. Then came April and May, with an unusual and winterly temperature, and absence of sunshine, so that the unwarmed ground prevented the root forming and tillering of the wheat plant, which has, therefore, shot up thin and vertical. Altogether it has been an unfavourable season for the arable land farmer, especially on the stiff cold clays. Weeds have had it all their own way, for the horse hoe could seldom be used, and hand hoeing was very late and difficult. Spring corn went in uncomfortably and late, but suddenly we have a rapid and most agreeable change and improvement. A few close days preceded a most valuable, general warm, soaking rain on the night of the 11th inst., and this has been followed ever since by sixteen hours daily of bright uninterrupted sunshine. The results appear almost magical, and the sudden rush of vegetation gives us improved prospects. Still I fear that the wheat crop may not be a very good one. Winter beans and peas are promising. Barley and oats have planted well. In our neighbourhood the fruit crop is a failure. Pasture and green crops have greatly improved. After last year's experience it would be rash to predict a time for harvest, so much depends on the weather. At present we expect it to be rather later than usual. There has been a sad waste of straw, worth 3*l.* 10*s.* to 4*l.* per ton, in vain endeavours to make a dry bed for cattle in uncovered farmyards, from which much valuable liquefied manure has passed to waste. Covered yards have paid well last winter." The *Mark-lane Express* of Monday says: "During the past week growing crops have made a further satisfactory advance towards maturity, except in districts where drought has been severe. On heavy soils wheat is somewhat late in earing, but on light lands, the ears are plentiful, and a continuance of favourable weather during blooming will do much to relieve the anxiety and revive the hopes of the farmer. Haymaking has commenced with satisfactory results in the case of both grass and clover."

ORPHAN WORKING SCHOOL.—The 119th annual examination of the children of this excellent institution took place on Thursday at the Senior School, Maitland-park, Haverstock-hill. A large number of the friends and supporters of the charity assembled on the occasion, including Mr. S. Morley, M.P. (who presided at the morning proceedings), Sir J. Heron Maxwell, J.P., Mr. Charles Tyler, Mr. Basil Woodd Smith, J.P., &c. The children were put through a most searching examination in grammer and spelling, history, domestic economy, botany, geography, mental arithmetic, &c., and acquitted themselves most satisfactorily—the subjects being interspersed by some excellent part singing. The Orphan Working School, with which is now amalgamated the Alexandra Orphanage, Hornsey-rise, has now 535 children to maintain, ranging from mere infants up to fourteen years of age, 412 boys and girls being at the senior school, and 123 at the junior. The children are admitted, without distinction of class or creed, from all parts of the kingdom. They are educated, trained, and maintained until the age of fourteen or sixteen, when situations are usually provided for them, prizes for good conduct being awarded for several years afterwards. Since its foundation upwards of 3,500 have received the benefits of the institution, which is supported by voluntary contributions, the sum needed to properly sustain the heavy responsibilities being 15,000*l.* a-year. Less than half of this being derivable from reliable income, the need of an increased subscription list is very urgent. Besides the two institutions named, there is in connection with them a convalescent home at Margate. At the conclusion of the examination some special prizes and rewards were given for good conduct, &c., the long list of awards for special proficiency in studies being distributed in the evening. The chairman and other speakers, after the examination, and at the *déjéuner* which followed, enlarged on the points enumerated above, Mr. Morley stating that though he had taken an interest in the institution from his boyhood, he believed it was never more efficient than at the present moment, and the examinations he had witnessed were most gratifying. Mr. Tyler said the advantage derived from the annexation of the Orphanage was very great, as it ensured the proper preparation of the children for the studies in the senior school, which had formerly been often a very weak point with them. He and others spoke in highly complimentary terms of the whole staff of the institution, and of the valuable services rendered by Mr. Finch, the secretary, who was most indefatigable in his exertions for its welfare. The visitors had during the day an opportunity of inspecting a large collection of fancy and plain needlework executed by the girls, a swimming competition by the boys, and a drill of both classes of scholars.

THE PERMISSIVE BILL.

Great PUBLIC MEETING of the Friends and Supporters in EXETER HALL, WEDNESDAY, July 4.

Chair taken at Seven p.m., by
Rev. CANON WILBERFORCE, M.A.

Addresses by Sir Wilfrid Lawson, Bart., M.P., Sir Walter C. Trevelyan, Bart, W. S. Allen, Esq., M.P., M. R. Dalway, Esq., M.P., A. M. Sullivan, Esq., M.P., E. Jenkins, Esq, M.P., P. Rylands, Esq, M.P., Dr. B. W. Richardson, F.R.S., B. Whitworth, Esq., M.P., W. S. Caine, Esq, Alderman G. Tatham, S. Pope, Esq, Q.C., J. H. Raper, Esq., Rev. Prebendary Grier, M.A, Professor J. E. Thorold Rogers.

Doors open at Six o'clock; admission free.

Numbered reserved seat tickets, 1s. each, can be obtained at the U.K. Alliance Offices, 52, Parliament-street, S.W.; Partridge and Co, 9, Paternoster-row; Kempster and Co., 9 and 10, St. Bride's Avenue, Fleet-street; Clarke and Co., 13, Fleet-street; and Curtice and Co., 12, Catherine-street, Strand.

MILTON MOUNT COLLEGE.

The ANNUAL MEETING of GOVERNORS will be held on WEDNESDAY NEXT, July 4, at the MEMORIAL HALL, when the Report and Statement of Accounts for the past year will be presented. The Chair will be taken at Twelve o'clock at noon.

D. M. JENKINS, Secretary.

June 27, 1877.

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WEDNESDAY, JUNE 27, 1877.

SUMMARY.

THE long suspense is at an end. On Friday last a body of Russian troops crossed the Danube in boats from Galatz and Ibraila in face of an inferior force of Turks, and after a sharp engagement and a loss of some 400 men, established themselves on the right bank of the river, and on the following day occupied the small fortress of Matchin which was evacuated by the garrison. Evidently no serious resistance in the Dobrudscha was intended, but a stand will apparently be made by the Turks at Kustendji along the line of Trojan's Wall. This plan may not, however, be practicable. By Monday some 30,000 Russians were in the Dobrudscha, and there is no obstacle to the free passage of the Danube in that region. The Turks have abandoned Hirsova, a good strategic position higher up the river, and only sixty miles from Silistria, and have fallen back from Tchernavoda. No attempt has yet been made to force a passage on the middle section of the Danube—a much more serious enterprise—but Rustchuk has been bombarded and almost destroyed by Russian shells, without material injury to the Turkish batteries which are the great obstacle to the passage of the river. The great task has yet to be accomplished, and will hardly be achieved without great loss of life, unless the Russians are content to wait for General Zimmerman's advance along the right bank of the Danube.

The tide seems to be somewhat turning against the Russians in Armenia, where Mukhtar Pasha appears to have awoke, and at least arrested the advance of the invaders. After the Turkish reverse of the 16th, that commander received reinforcements and resumed the offensive. A severe engagement took place near Delibaba, in which the Russians were defeated, and retreated as far as Zeidekan. Another battle took place on Monday. According to a telegram from Erzeroum, the Russians were again worsted and pursued, but the *Times* correspondent at Russian headquarters states that, between the two places referred to, General Tergukasoff defeated the right flank of the Turks, and Ferik Mahmoud Pasha was killed. There seems to be no doubt that Bayazid is in imminent danger of falling again into Turkish hands, and that the Russians have sustained great losses in the rear of Batoum. On the other hand, Kars is stated to be in a precarious condition; the works being too extensive for adequate defence by the garrison, who are sorely tried by the vigour with which the siege is pushed forward. From Constantinople it is said "the news from Kars is very serious." Probably the speedy fall of that fortress would bring the campaign in Armenia to a speedy close.

There has been a terrible conflict raging in and around the little principality of Montenegro, its scanty and hardy population having had to contend against two well-equipped armies, both of which were superior in numbers. The several mountain passes were defended with great resolution. The advance of Sulieman Pasha has been very slow, and both he and Saib Pasha have sustained serious defeats, and between them have lost some ten thousand men, without having effected a junction. The news of the crossing of the Danube has inspired the Montenegrins with fresh hope, and a resolution to fight every foot of ground should the Turks advance on Montenegrin territory. It is probable that reverses are in store for the Ottoman troops. Why some 30,000 troops so much wanted on the Danube should have been detached to crush a handful of gallant Montenegrins, cannot be explained on the grounds of common-sense.

The French Chamber of Deputies has ceased to exist. In harmony with general expectation, the Senate consented, by 149 to 130 votes, to Marshal MacMahon's demand for a dissolution, after a two days' debate very damaging to the cause advocated by the Government. The general election must take place within three months, giving ample time to M. de Fourtou to employ to the utmost, for the purpose of wresting a verdict from the country, the administrative machinery at hi command. M. Gambetta, however, expresses entire confidence as to the issue of the appeal. It has been decided by all sections of the Left that their candidates shall be the 363 members who voted the resolution of censure on the Government. But the Liberal leader expects a Republican majority of 400. Both Marshal MacMahon and M. Thiers are expected at the fitting time to issue manifestoes, and the former has placed himself in an embarrassing position by announcing, contrary to a previous statement, that it is his intention to remain in office till 1880. How far the French people are open to the coercion of an unscrupulous faction which the President by an unconstitutional act has called to power, remains to be seen.

We need not here refer to the Parliamentary incidents of the week, save to note that the expected demand for a vote of credit was not made by the Chancellor of the Exchequer on Monday—though it would appear to be only deferred—and that Mr. Leatham's motion last night had a somewhat unexpected termination. The hon. member for Huddersfield, in an impressive speech, moved a resolution to the effect that, in view of the simoniacal evasions of the law and other scandals and abuses in connection with the exercise and disposal of private patronage in the Church of England, remedial measures are urgently required of a more stringent character than any recently introduced into the House. In the course of the discussion that followed, the Home Secretary, while defending private patronage, suggested that Mr. Leatham should accept the amendment proposed by Mr. Hardcastle, that it is desirable to adopt measures for preventing simoniacal evasion of the law, and checking abuses in the sale of livings in private patronage. This was assented to, and the motion in this form was unanimously adopted. We fear that its practical results will be *nil*.

LORD DERBY AND PRINCE GORTSCHAKOFF.

THE salutary influence of the late debate on the Eastern Question, and of the Liberal demonstrations throughout the country, has been remarkably illustrated during the past week. Some days ago the report that the Government were about to demand a credit of five millions sterling to prepare for emergencies quite raised the spirits of our alarmist newspapers, which had been greatly depressed by the contemptuous snubbing administered to them by Lord Salisbury. "British interests" were once more trotted out, oracular statements appeared as to the grave decisions of the Government, appeals, backed up by historical references, were made to the patriotism of Parliament, and the minority of the Cabinet, who are supposed to thwart the policy of the Prime Minister, were denounced as marplots who paralysed the hands of a truly national Government. Just as public curiosity began to besome what excited on the subject, it was hinted that the credit required would be two millions and not five, and shortly after, that, whatever money Ministers might require to renew naval stores and make our military force more ready to meet an emergency, would not be asked for till the close of the session—six weeks hence. Whether the more enterprising section of Her Majesty's advisers really thought that the time was come for action, and were once again defeated by those who hold fast to our neutral position, is only matter of surmise. If there were differences in the Cabinet, they were hushed up, and the public uneasiness was soon dispelled by Sir Stafford Northcote's pacific little speech at the Trinity House dinner, and the publication of the correspondence between the Foreign Ministers of Great Britain and Russia.

These official papers reveal nothing new. They only put into formal shape the views held and made known by the respective Governments. Lord Derby, in his despatch, which was sent to Count Schouvaloff on May 7 when about leaving this country, gives distinct and diplomatic form to the definition of British interests contained in the memorable speech of Mr. Cross, which was so conspicuous a feature of the late debate, and had so marked an influence on the division. These interests are thus described anew by our Foreign Minister. After remarking that the extension of the war might imperil interests which this country is bound and determined to defend, his lordship says:—

> Foremost among them is the necessity of keeping open, uninjured and uninterrupted, the communication between Europe and the East by the Suez Canal. An attempt to blockade or otherwise to interfere with the canal or its approaches would be regarded by them as a menace to India, and as a grave injury to the commerce of the world. On both these grounds any such step—which they hope and fully believe there is no intention on the part of either belligerent to take—would be inconsistent with the maintenance by them of an attitude of passive neutrality.
>
> The mercantile and financial interests of European nations are also so largely involved in Egypt that an attack on that country, or its occupation, even temporarily, for purposes of war, could scarcely be regarded with unconcern by the neutral Powers, certainly not by England.
>
> The vast importance of Constantinople, whether in a military, a political, or a commercial point of view, is too well understood to require explanation. It is therefore scarcely necessary to point out that Her Majesty's Government are not prepared to witness with indifference the passing into other hands than those of its present possessors of a capital holding so peculiar and commanding a position.
>
> The existing arrangements, made under European sanction, which regulate the navigation of the Bosphorus and Dardanelles, appear to them wise and salutary, and there would be, in their judgment, serious objections to their alteration in any material particular.

Lord Derby's despatch is couched in frank and friendly language, and his arguments are reinforced by a reference to the assurance given by the Czar at Livadia, in which "he pledged his word of honour that he had no intention of acquiring Constantinople, and that if necessity should oblige him to occupy a portion of Bulgaria it would only be provisionally and until the peace and safety of the Christian population were secured."

The reply of Prince Gortschakoff, which was delivered to Lord Derby by Count Schouvaloff on the 8th of June, is equally explicit. In replying *seriatim* to the four points formulated in the English despatch, the Russian Minister says:—

> The Imperial Cabinet will neither blockade, nor interrupt, nor in any way menace the navigation of the Suez Canal. They consider the canal as an international work, in which the commerce of the world is interested, and which should be kept free from any attack.
>
> Egypt is a part of the Ottoman Empire, and its contingents figure in the Turkish army. Russia might, therefore, consider herself as at war with Egypt. Nevertheless, the Imperial Cabinet does not overlook either the European interests engaged in the country or those of England in particular. They will not bring Egypt within the radius of their military operations.
>
> As far as concerns Constantinople, without being able to prejudge the course or issue of the war, the Imperial Cabinet repeats that the acquisition of that capital is excluded from the views of His Majesty the Emperor. They recognise that in any case the future of Constantinople is a question of common interest, which cannot be settled otherwise than by a general understanding, and that if the possession of that city were to be put in question it could not be allowed to belong to any of the European Powers.
>
> As regards the Straits, although their two shores belong to the same Sovereign, they form the only outlet of two great seas in which all the world has interests. It is, therefore, important, in the interests of peace and of the general balance of power, that this question should be settled by a common agreement on equitable and efficiently guaranteed bases.

None but hysterical panic-mongers can object to the scope of this reply. On the first two points the assurances of the Prince are highly satisfactory, especially in respect to Egypt, where the action of the Khedive in support of Turkey has created a *casus belli* which Russia would be warranted in regarding in that light. But that belligerent right is waived, and no military operations will be directed against Egypt. On the third point the views of the two Ministers somewhat diverge. To the statement of Lord Derby that Her Majesty's Government could not witness with indifference the passing of Constantinople "into other hands than those of its present possessors," Prince Gortschakoff replies that "the acquisition of that capital is excluded from the views of His Majesty the Emperor," who recognises the future of Constantinople as "a matter of common interest which cannot be settled otherwise than by a general understanding," and holds that, if a question arose as to the possession of that city, "it could not be allowed to belong to any of the European Powers." The views thus expressed are quite consistent with a temporary occupation of Constantinople with a view to exact adequate terms of peace. For Russia to declare beforehand that she has no intention of attacking that city would be to embarrass her freedom of action, and give a great advantage to the enemy. Probably that contingency is very distant. Months may elapse before the Russian armies are able even to cross the Balkans, and there can be little doubt that at the first signal successes in Bulgaria, the Czar will be ready to listen to pacific overtures. For the present, the question of the ultimate disposal of Constantinople is of little more practical importance than that of Egypt. When it does arise, other European Powers besides England can claim a voice in the ultimate settlement. The same principle will apply to the free navigation of the Bosphorus and Dardanelles for ships of war, to which Lord Derby objects. If the present arrangement is not, as his lordship says, "wise and salutary," it is certainly favourable to British interests. Without contesting this view, Prince Gortschakoff remarks that "in the interests of peace, and of the general balance of power, the question should be settled by common agreement, on equitable and efficiently-guaranteed bases." Russia, of course, desires to be freed from the restriction which almost prevents her from becoming a naval Power, and there can be no doubt that at some future time the Cabinets of Europe will have seriously to

consider whether the present arrangement in respect to those Straits is defensible. Lord Derby sees the "strongest objections" to a change which would allow Russian ships of war in the Black Sea the same freedom that they have in the Baltic. It is a question that will have to be eventually settled by amicable negotiations and friendly concessions.

We know not why the publication of this correspondence should have been so long delayed, seeing that it is adapted to strengthen the hope that peace will be preserved. Ministers may be in possession of later information which warrants them in preparing for serious contingencies. But action of this kind—which would only encourage Turkish obstinacy—is not warranted by the tenour of these despatches. No British interests, in Lord Derby's sense, are menaced; and it is to be observed that the Austrian Government, which has a far more vital interest than ourselves in the Russo-Turkish war, have declared anew that they see no need for mobilising their army or occupying any foreign territory. It is difficult to understand why the question of a vote of credit, even to the extent of two millions, should now be mooted in Parliament except for the sinister purpose of creating a bitter feeling in Russia, or suggesting that sooner or later England must be dragged into war.

ARTISANS' DWELLINGS.

THE presence of Lord Beaconsfield at the opening of the buildings raised in Battersea Park by the Metropolitan Artisans' and Labourers' Dwellings Association represented the Ministry in its most amiable aspect, and naturally suggests the most useful of its legislative measures. It was a pity that Mr. Cross was able only to put in a silent and evanescent appearance. For whatever popularity the Government enjoys amongst the thoughtful and sober-minded members of the community is due to the active zeal shown by the Home Secretary for the comfort and well-being of the masses. Lord Beaconsfield, of course, made a pretty speech, in which the virtues of health were almost poetically celebrated. There is much truth in the remark, "The man who feels that his home is 'home, sweet home,' is proud of the community in which he dwells. But the man who feels that his home is a den of misery and crime immediately assails that society of which he feels he is the unjust victim." Whether his lordship is right in the startling statistics which make the new dwellings to show a mortality of fourteen per thousand as compared with twenty-three or twenty-four per thousand, the average of the metropolis, we are not in a position to judge. But we should have much liked to hear the observations that might have been suggested to Mr. Cross's sound common-sense by some obvious tendencies of the Act that has principally distinguished his official career.

There is no doubt that the problem of the best form of home for the masses of the people in great towns lies at the basis or, at any rate, directly in the path, of all large projects of social regeneration. Neither schools, nor churches, nor working men's clubs, nor national penny banks, can ever substantially raise the level of life amongst us unless the houses of the people are so constructed as to give greater facilities for order, cleanliness, comfort, decency, and at least the possibility of retirement. What is the use of preaching to men and women the necessity of meditation and prayer if the noise of children, the fumes of cooking, or steam and flying soap-suds invade every corner of the house? What is the use of giving an education which refines every susceptibility, if the keener feeling thus acquired is to be offended at every turn by the squalor of neglected poverty? What is the use of making men happy and comfortable in clubs, if the contrast with the hovels they have left only makes home more hateful? In a word, the character of a man and all his prospects in life are inevitably bound up with the character of his house. But when it is remembered that this house difficulty affects at least half the populations of our towns, and more than half the agricultural labourers in the country, the greatness of the problem becomes at once apparent. In the country the spread of liberality and enlightenment amongst the squirearchy, especially if prompted by the growing independence of the labourers, may in time be expected to accomplish much. But in towns there is no class of the kind to be looked to. The builders of workmen's cottages have generally been the lowest of all speculators. Such houses are not built to live in but to sell; and usually to bring in a usurious rate of interest. Or the decaying haunts of former grandeur are roughly turned into separate tenements, where the more destitute of the population encamp in misery and disorder which are a disgrace to our civilisation. Such a need is too vast to be met by charity. To meet it by national funds would seem to be too large a stride towards Communism. But the efforts of societies like that whose enterprise Lord Beaconsfield was commissioned to bless in the name of royalty, appear now to be throwing some light upon the subject.

To Sir Sydney Waterlow and his company, we believe, belongs the honour of first applying to this difficulty the plan of compound dwellings, or houses in flats, which almost universally prevails on the continent. By economising the most expensive element in town building—the cost of land, this plan enables the company to devote much more of their capital than is usual to construction and internal comforts. Besides, gas, water, and all sanitary appliances can be much more economically arranged for one great pile of building than for a succession of little houses in a street. That the results accomplished are appreciated is shown clearly by the fact that these dwellings are always eagerly sought after. Close by the Bethnal-green station of the Great Eastern Railway, a sight may be seen which is worth some study. Six or seven acres of land are covered with these Waterlow buildings, containing the population of a considerable country town. Five or six tiers of houses are raised one upon the top of the other, but there is not one which has not plenty of air and light, not one which is defective in its water supply or its sanitary appliances. Not a dwelling ever stands empty long, and the pressure of the demand for them is shown by the fact that block is being added to block and always paying a reasonable dividend to the shareholders. In the midst of these stands the largest board school in London, accommodating 1,750 children. But, so rapidly does the demand for school places increase by the erection of these buildings, that we believe it is in contemplation to establish another school of similar proportions in the immediate neighbourhood. Let any one contrast these people's palaces, and this lordly school, with the miserable hovels and the shabby little school-houses on which they look down, and he will have a vision of the new London that is to arise on the ruins and the squalor of the old.

It is said that Sir Wm. Harcourt is, after the close of Parliament, to proceed to the United States to prepare a biography of his father-in-law, Mr. Motley, and also to finish certain of his unfinished works.

Lord Stratford de Redcliffe will, it is announced, contribute a paper on the Eastern Question to the forthcoming number of the *Nineteenth Century*. In the same number, Mr. Stansfeld will gives his views on "Medical Women."

Mr. Sullivan, M.P., is now engrged in writing a work "on New Ireland," which will contain a review from his peculiar point of view of the changes made in recent years, and will be published in the autumn.

Professor Max Müller is carrying through the press the eighth edition of his "Lectures on the Science of Language;" also a new edition of the "Hymns of the Rig-Veda" on parallel pages.

Mr. John Bright will unveil the statue of Cobden in the Exchange at Bradford early in July. A large number of the personal friends of Mr. Cobden and Mr. Bright, and of those interested in the political teachings of Mr. Cobden, will probably be present at the ceremony.

AN EYE TO BUSINESS.—A person recently called at a stationer's establishment to order some note-paper with a heading. He was shown numberless designs, monograms, &c. Finding nothing suited to his taste, he said: "I want something simpler—just a flower, such as a forget-me-not." "But, sir," said the attendant, "that would surely be more suitable for a young lady." "I know what I want," was the prompt reply. "I'm a tailor, and the paper is for my customers."

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN GENERAL DEBILITY.—In cases of debility and defective nutrition, the use of this celebrated Oil has been attended with remarkably beneficial results. Mr. Rowland Dalton, District Medical Officer, Bury St. Edmunds, writes:—"In giving my opinion of Dr. de Jongh's Light-Brown Cod Liver Oil, I have no hesitation in saying that I have not the slightest confidence in any other kind. The effects of Dr. de Jongh's Oil are sure and most remarkable, especially in that broken-down state of health and strength which usually precedes and favours tubercular deposit; and I never recommend any other sort. The Oil I have had from you was for my own use, and it has certainly been the only means of saving my life on two occasions; and even now, when I feel 'out of condition,' I take it, and like it, unmixed with anything, as being the most agreeable way. I could wish that Dr. de Jongh's Oil would come into general use, and entirely supersede the Pale and other worthless preparations." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half pints, 2s. 6d. pints, 4s. 9d.; quarts, 9s.; with his stamp and signature and the signature of his sole consignees on the capsule and the label under wrapper, by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.]

Literature.

*JOHN MACLEOD CAMPBELL.**

John Macleod Campbell was one of those men whose influence was out of all proportion to his popularity. He was no great speaker: he did not care to figure on platforms, and felt himself out of his sphere in *society*, having no humour (in spite of some racy bits of playfulness in his letters), and being beyond most men deficient in that tact and adaptiveness which are usually found in combination with discursiveness and capacity for small talk. With a few select and sympathetic friends Dr. Macleod Campbell could talk well, but everything soon ran into one groove, as rivulets make their way into a river. He was a thinker—a man of ideas, and though a certain geniality and diffused kindliness kept him from becoming self-absorbed and indifferent to the ordinary concerns about him, there can be no doubt that at times he felt a temptation that way. But compared with many men far more showy and more accredited in the general estimate, he profoundly influenced Scottish theology and Scottish modes of thought. As we pointed out a few weeks ago, the process by which the theology of the north has been broadened and brightened, owes more to him than to any other, save Mr. Thomas Erskine. The episode of his deposition from the ministry of the Scottish Church is so well known that we do not need to dwell upon it; but there can be no doubt that, in spite of the injury which the Scottish Church wrought to her own prestige by this unaccountable procedure, Dr. Macleod Campbell was by it enabled to do the work for which he was most fitted. His book on the "Atonement" is a masterpiece of theological thinking, full of urgent and persuasive reasoning. Had it been clearer in style it would sooner have made its mark; for it is deformed by untoward and clumsy constructions and in some respects by defective arrangement; but a strong personality and a fine intellect make themselves felt throughout—a truly pious, sagacious, reflective spirit that has found a way to a higher reconciliation of the spirit and the letter of God's Word in reference to the craving of man for union and communion with a Divine Father. If that was a delusion, Dr. Macleod Campbell felt that there was no security for the reality of anything whatsoever in man's life. The Divine Fatherhood was with him the primal fact—a fatherhood which no creatural volition could finally affect or limit; and he exhibited this in a series of the most elaborate reasonings, based strictly on Scriptural authority. Dr. Norman Macleod, who had been from his early days subject to the influence of his cousin, John Macleod Campbell, always attributed to it what had made him anything of the theologian he was, and, after the publication of the "Atonement," it was one of his text-books, of which he constantly read a portion, often in the hearing of his more privileged visitors.

The Memoir we have now in our hand is a faithful reflex of the life it attempts to mirror. There is little or no external interest in it—no incident, no record of striking successes or the reverse. With the exception of that painful episode of 1831, when he was deposed, it is a gentle rehearsal of a quiet life, in which "high thinking and plain living" were supreme. After Dr. Macleod Campbell's deposition from the Church, he had a congregation in Glasgow, to which he ministered with deep and peculiar results; but he shrunk, almost with oversensitive pain, from anything like the turmoil of public life.

His son has done well to let Dr. Macleod Campbell tell his own story by letters. In this way the most faithful impression will be gained both of the man and the thinker; but such a strict adherence as Mr. Donald Campbell has observed to this plan may, we fear, have something of the effect of heaviness and monotony on the minds of many readers who have not already become acquainted with his subject. As there was no variety of interests in Dr. Macleod Campbell's life—nothing of the pawky humour, the exuberant capacity, and stirring of big-heartedness that did so much to make Norman Macleod the popular favourite he became, and his Memoir the success it was—something might have been done by effective narrative to relieve and brighten. This we feel the more, as Mr. Donald Campbell's sketch of the early days at Kilninver and at college is done with so much simplicity and effectiveness. But, as it is, the

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* *Memorials of John Macleod Campbell, D.D.* Being Selections from his Correspondence. Edited by his Son, the Rev. DONALD CAMPBELL, M.A. In two vols. (Macmillan and Co.)

book is sure to be warmly welcomed, and to have its own effect.

Dr. Macleod Campbell was born on the 4th of May, 1800, at Kilninver, Argyllshire, of which parish his father was minister. His father taught him Latin; and from 1811 to 1820 he was a student at the University of Glasgow. In 1822 he went to Oxford with the object of studying there, but could not take the oath, which, to him, seemed to imply disloyalty to the Church of Scotland. In 1825 he was appointed to the parish of Row, with which his name is so associated as the centre of a great religious revival which took place there under his ministry. Though he had been reared amongst "Moderates," his tendencies at this time were towards "Evangelical" views; so that some of his friends expressed fears on that ground. In 1826, we find him writing to his father:—

I have lately been reading a book, which I shall take home with me if I cannot get it sooner sent, Erskine's "Internal Evidences," which is the only book with that title which deserves the name, as it is really an extraction of evidence from the peculiarities of the scheme itself; and in it a topic on which we once had some conversation is put upon its proper basis,—I mean the connection between the doctrines and the moralities of the Gospel. He feels it a most dangerous thing to receive them both but as *two distinct things*; and his language, which you remember was mine, is, I don't say, believe the one, but remember you must also do the other; but, believe the one, and because you believe the one do the other. Yea, examine belief, and you will find it the firmest basis upon which morality ever rested.

The importance of this view I daily more and more feel; for I have so many proofs that no one will ever have a sufficiently high standard of morality who does not rest his hopes exclusively on the merits of Christ. Such a one sees no limit to duty and—to use a comparison of your own in your Synod sermon—actually "shoots at the heavens"; whereas, while there is a constant lowering of the Divine requirements—such a lowering as is necessary in order to our own feeling that we have any merits."

It is quite evident that for several years after this Dr. Macleod Campbell was buoyed up with the hope, no doubt, so far strengthened by the study of Erskine's earlier writings, of a union of both parties in the Church through a deepened spirituality.

He writes to his father in 1827:—

I do believe that there is a dawn of better times on our Church; that the moderate men and high (*i.e.*, Evangelical) men are alike to give place and to be succeeded by truly *spiritual* men, who will have no object in all they do but the winning of souls to Christ. And, oh, I do trust that such a band of ministers will be produced in part, not by the *removal*, but by the *conversion* of many who are now slumbering on the downy pillow of moderatism, or storming in the popular clamour of high-flying Church contention.

This is a most characteristic utterance, as indicating the removal by temperament from any sympathy with extreme party feeling, and the devout simple hope of the power of spiritual enlightenment. Like many devout souls, Dr. Macleod Campbell antedated the unity which he desired. We have soon after this some glimpses of Edward Irving, and speedily we are involved in the noise of the famous libel case. After his deposition he went on a tour of open-air preaching, during which his intense earnestness got him monster congregations. Then, as we have said, he settled in Glasgow. He never aimed at founding a sect: his desire was to deepen the spiritual life in all the churches. His life thereafter is eventless; and we can only find space to present our readers with a few snatches of extracts from his letters. Here is one of his meditations on some glimpses of life in Antwerp while on a tour:—

When one sees the family portraits so often painted on the shutters attached to the fine pictures presented to these churches—portraits of the donors painted in the act of worshipping the holy group that forms the votive painting itself—and then looks around on the lofty pile of which such are the decorations, and then, using this more articulate part as the exponent of the spirit of the whole, conceives of the erection as the utterance of a people's reverence—a great act of worship—it is impossible not to believe that the generation, whose will took this outward form, and who could so consecrate to the expression of their religious feelings what must have been so large a portion of their earthly substance, must have had more of their life in their religion than that generation, whose greatest works express the will to make the present and the visible as full of comfort as may be, rather than the stretching forth of the spirit into the future and the invisible. If one should say that there was a self-righteousness in what was done that marred it all, I would say that I saw nothing in these portraits of the donors of pictures that suggested anything else than in simplicity and reverence they offered their gift. Why should we assume self-righteous feeling as the moving influence? A man may give his goods to feed the poor without charity; and so also he may give his wealth to build a church without devotion; but we are not likely to assume in either case, that the act does not express what it should express. . . . The impression which I received in seeing the worshippers in the cathedral here, was that the veneration of the people of Roman Catholic countries is probably much more developed than with us. Even where there was least of actual prayer, of asking with a meaning and an expectation, there was accompanying the merest counting of beads a visible awe and reverence. The crucifixes recalled to me the representations of our Lord's sufferings, which I had often heard from Scotch ministers in the addresses to communicants at the table. There was no difference between an image and painting, and the image or painting which is by words to the imagination. How much of the seeming knowledge of Christ in either way is "a knowing Christ after the flesh."

This is a very characteristic specimen of the way in which Dr. Macleod Campbell was wont to find common elements in remote and even apparently opposed systems, and the way in which a common defect was detected—a wide genial charity covering all. The next extract brings two distinguished kinsmen into association. It is from an account of the banquet given to Dr. Norman Macleod in Glasgow prior to his leaving on that mission to India:—

Mr. James Campbell occupied the chair, and conversed chiefly with the Bishop of Argyll, who sat next the chair on the other side; so I had Norman (Macleod) very much to myself. His heart was very full, and overflowed abundantly, and I am sure he felt it a real comfort to have me beside him. . . . . The second toast was the "Clergy of Scotland," coupled with the Bishop of Argyll. The choice of the expression "Clergy of Scotland," rather than Church of Scotland, permitted this, and it was further suitable, as of the clergymen present some were Free Church, some United Presbyterians, the bishop representing the Episcopal section. Of course, those understood to be intended by the expression clergy sat down while the toast was being drunk. I stood up with the drinkers of the toast, for which Norman rebuked me. My friend the bishop spoke extremely well in acknowledging the toast. It was an opportunity of uttering broad Catholic sentiment, of which he was glad to avail himself.

And so we leave Dr. Macleod Campbell, one of the most devout men and most powerful theologians Scotland has produced, in the doubtful position of regarding himself as unranked among the clergy of Scotland. Not less has his work been fruitful; nor less will his name be honoured more and more by the Churches as time rolls on, and more liberal views of doctrine and nobler ideals of life more and more prevail to promote a truer spiritual union.

*RECENT WORKS ON PHILOSOPHY.**

(1.) Students of English metaphysics will find this work an intelligent companion, if not an authoritative teacher. Mr. Cunningham has read carefully, and thought much upon, the philosophical writings of England and Scotland from the seventeenth century to the beginning of the nineteenth. The question with which he sets out involves an answer longer than at first sight appears necessary. To estimate the influence of the philosophy of Descartes, it is first necessary to know what was the condition of philosophy prior to him; to what was his influence due—to native genius or to the conditions of his age—finally, what has been the course of philosophy since his time, and how far did he affect the currents of thought. Mr. Cunningham has looked carefully at all these aspects of the subject, and his results are well calculated to stimulate thought, as they are certain to interest all independent thinkers.

(2) This is a valuable contribution to a discussion, the conclusion of which seems to be never permanently settled. It is the question of truth—its nature and proofs. It involves the investigation of definition, of propositions, of cause, of induction and deduction, with the value of the syllogism—in fact, of the most important elements of logic. Mr. Shute's "Discourse" upon these matters is exceedingly intelligent, fresh, and clear. Though they have been argued over and over again, he has still something original and in a manner striking to add. Anyone familiar with the subject and who will read the chapter on "Necessary Truths" may find an example of our statement. The volume is one that should be read by students of Mill's "Logic," Dr. Mansel's "Prolegomena," and such works. It will be found an exceedingly interesting companion, moreover, by those who have ceased to be students of logic, but who have not ceased to take an interest in its philosophical grounds.

(3) Prebendary Griffiths has done good service in theological exposition by the publication of this work. If it will not settle any of the great controversies which have arisen during the last few years from the unexpected progress of physical science, it will contribute valuable materals for those engaged in their consideration. Besides which the volume may be read, and we hope will be read, as a model of Christian courtesy, as an example of calm temper and unshaken faith, in a time of perilous attack upon the very foundations of Christian belief. In the words of the preface:—"The writer of the following pages has no quarrel with science. Nor does he presume to tread upon her pride with greater pride. He honours her method of research. He accepts with admiration her legitimate discoveries."

The following is an outline of the author's plan. The opening chapter is devoted to the argument that science, and even positivism, are obliged to admit that phenomena imply being, and that, therefore, while they refuse to admit metaphysics as a branch of science, or positive knowledge, nevertheless admit the necessity for it. Hence the faiths of the human race are not products of mere feeling, emotion, and desire, but of our necessary reasoning onward. "Religion is divine philosophy." The Bible is the treasure-house of this philosophy. It affirms in "*nature* realities underlying all physical phenomena, in *man* a reality at the base of all mental phenomena, and in the *universe* made up of *nature* and *man*, supreme reality as their abiding law." These words indicate the order of the chapters which follow. Each part is thus divided:—First, what does Scripture say? Secondly, what is the philosophic opinion? Under the second heading a vast mass of literature has been consulted, and quotations of a most apt character as illustrations are given which will be found not only interesting to the general reader, but of great value to preachers and lecturers on these subjects. This work, so far as we are aware, has not attracted so much notice as its predecessor on the "Basis of Belief" or "Fundamentals," but we can strongly recommend it to those of our readers who are deeply concerned for the truth of religious philosophy, but are unable to satisfy themselves with its evidences. We do not give our adhesion to all that is contained in this volume. On the contrary, we dissent from much that is said of evolution, and many of the analogies between Scripture and modern science appear to us overstrained. But here is a work, written by a thoughtful, learned, Christian man, which treats the great, almost the greatest, scientific problem of the day in a religious spirit. The author exhibits no fear, no bitterness; but, with a calm faith and a thankful mind, accepts what of truth science has to teach him, and blends it with the older beliefs which Scripture had long since taught him. Were there many writers and preachers upon controversial matters like Mr. Griffiths, we cannot but think that controversy itself would yield to investigation and exposition.

* (1.) *The Influence of Descartes on Metaphysical Speculation in England: being a degree Thesis.* By the Rev. W. CUNNINGHAM. (London and Cambridge: Macmillan and Co.)

(2.) *A Discourse on Truth.* By RICHARD SHUTE, M.A. (London: Henry S. King and Co.)

(3.) *Behind the Veil.* An Outline of Bible Metaphysics, compared with Ancient and Modern Thought. By THOS. GRIFFITHS, A.M., Prebendary of St. Paul's. (London: Longmans.)

*"ANNALS OF THE DISRUPTION."**

In noticing, a week or two since, Dr. Beith's "Memories of Disruption Times," we referred to the work now before us, but which had not then reached us. It is just such a book as was needed. We have all known, for years, of the leading facts of the Disruption. The names of Chalmers, Buchanan, Cunningham, Guthrie, and Candlish are as household words in the ecclesiastical annals of the country; but what of the four hundred and more comparatively obscure men, who, in many instances, must have borne and suffered far more than their illustrious leaders? This publication supplies, to a large extent, information regarding these. As early as 1845, we gather from the Preface, Dr. Lorimer proposed that "the outgoing ministers should prepare memorials recounting the facts of their personal experience." In response to this proposal, thirty-seven narratives were sent in. Another set was obtained by Dr. Parker in 1864, and since then Mr. Brown, the editor of this work, has succeeded in obtaining many additional memorials. These have been carefully edited, and are now presented to us in the form of a narrative classified according to subjects, and illustrated by a large number of extracts. The whole forms a highly interesting work, which may be described as the Acts of the Apostles of the Free Church.

We quite agree with the editor that the statements put before us are calculated to disarm the hostility of adversaries, and to confirm and strengthen the attachment of friends. But what adversaries? The only adversaries of the Free Church whom we now know are members of the Establishment in that country, but of course, they can have little hostility to a body that did effectively thirty years ago what they have recently and ineffectively done for themselves? Or is that the very ground of hostility? Well, even if it be so, so full a record of individual heroism as this should, under any circumstances, command admiration and extort, if not a willing, at least a reluctant praise; and besides, we are generally grateful

* *Annals of the Disruption, etc.* Selected and Arranged by the Rev. THOMAS BROWN, F.R.S.E. Parts I. and II. (Edinburgh: Maclaren and Macniven.)

in after life to our educators, and it cannot be denied that the Free Church has educated the Establishment to its present level of opinion—a level that may not be very high, but which is certainly much higher than it was thirty years ago.

And this leads us to notice one omission in the work before us. It is singular how careful our Free Church friends, in their historical notices, are, to eschew all reference to the influence of the Voluntary controversy upon their own action. We hold that no one can write a complete history of the Disruption movement without very distinct and copious references to that controversy. It was not a pleasant one for the men who "went out," but it helped them more than they have ever been willing to acknowledge. One can understand how, years ago, they should have hated all allusion to it. But time not only brings out facts, but softens feeling; and a very great and undeniable historical fact it is that the Free Church secession was more or less the result of the brave work of the old Scotch voluntaries. We are glad, however, to acknowledge, what has been sufficiently proved, that this secession was also a logical result of doctrines to be found in the older ecclesiastical records of Scotland. Great men make great men; and the men of the Reformation were naturally followed by those who "went out" before the "Frees," as well as by the "Frees" themselves. We say this while withholding our entire assent to Sir Henry Moncrieff's recent vindication of the "Claim of Rights."

But another fact is made prominent in the second of Mr. Brown's introductory chapters entitled, "Religious Revival a Preparation for the Conflict." It has been established by all ecclesiastical history that desire for increased liberty is a sure result of increased religiousness. Freedom is sure to follow purity, in Church as well as in State, and no organisation has ever been enslaved excepting as the consequence of its own cherished vices. In regard to the Church of Scotland Mr. Brown says:—"There was another cause which prepared men for the change, and which was much more generally and powerfully felt, the revived spirit of vital religion then pervading the country." This is proved in many instances—that of Dr. Chalmers being, of course, the most celebrated. Men write, saying, "I had been led, by the blessing of God, to a more evangelical style of preaching, and to greater seriousness than at the earlier period of my ministry." The movement in Kilsyth is referred to by Dr. Burns, who remarks, "The fact is unquestionable that the greater number of those who have been seriously impressed at the time referred to, have attached themselves to the Free Church." Dr. Bonar, writing of what came under his notice regarding the higher spiritual life of the people, says, "In all these cases, without one exception, the individuals became most decided in their views regarding the Headship and Crown Rights of the Redeemer; and neither in this nor in any of the neighbouring parishes did any of these awakened persons remain in the Establishment when the crisis came." What was found, in fact, was what is found in England, the most religious were, in regard to this question, the most political. McCheyne prepared many for their work, having no idea, we imagine, of what he was doing. Mr. Brown is justified, therefore, in saying:—

> These extracts and incidents have been selected as referring to different localities, in order to show how widespread was the movement which then pervaded Scotland, and how deeply the questions at issue were felt to be connected with the most sacred feelings of the people. As the struggle went on, it became obvious to very many men of the truest spiritual discernment that it was the cause of Christ itself in the land which was at stake; and wherever men's minds were most earnest—wherever religious life was most active, there the conviction was deepest. In that lay the secret of the whole movement which took so many by surprise. If something of the fervour of old covenanting times again broke forth, it was because the same principles were believed to be at issue. Once more the same cause had taken hold of the heart and conscience of Scotland, and that with a force in many cases as overpowering as to set all obstacles at defiance. This, we shall see, was the reason why the movement became one which the people to so large an extent took into their own hands, and carried out independently of the ministers.

Our author gives a clear and succinct narrative of the Non-Intrusion conflict, and of the early struggle for spiritual independence, having a clear sight as to what was really wished. Chalmers had drawn in 1838, before the nine bishops and others in London, a rosy picture of the relations between his Church and the State; but, says Mr. Brown: "Now, what really brought about the Disruption was the fact that the civil authorities of the country adopted and enforced the opposite view, holding with those advocates of disestablishment that Government connection infers civil control over the Church in her own proper function," which "those advocates" say to this day; but this is not the place to pursue that aspect of the subject. Nor can we follow the author altogether through the well-known subsequent history, although he has illustrated it by many hitherto unrecorded facts. He has also given an animated description of the result of the appeal to the country. Here he has bought out with great distinctness two facts, first, that the seceders were anything but prepared for the following they had; and secondly, that the suffering consequent upon the change which took place, was not so great, in all instances, as the imagination has pictured. Indeed, our author, with admirable candour, intimates that perhaps too much has been said upon the latter subject. We know—and there has never been, and could not have been any, concealment of the fact—that large sum of money were contributed before the final step was taken—Dr. Chalmers said it was coming in at the rate of 1,000*l.* a day, and besides that, in many instances, nearly the whole of the congregations left the old buildings at the same time that their ministers left them. It is strange, however, as we have observed, that this was not expected. Many had an opinion that there would be no room for them, and nothing for them to do. This was McCheyne's case, who thought that "there would be no sphere for him in Scotland," and talked about going to one of the convict settlements. What we know is, that work was found for every man, and, ultimately, money to support him, a place to preach in, even if it were a barn, and a room to lodge in. even if it were a garret. Such changes do not greatly touch men. What touches is the loss of old associations, old friends, old homes; and this, in a great number of cases, was inevitable, especially where no houses could be found in which to live, and, from landlord intolerance, no spot of ground upon which to build. The "making ready to go" was painful—how painful the reader will find from these pages, and when the "farewell services" had to be held, then, truly, says Mr. Brown, "was it that, in many a solitary country parish, on returning to manses and churches, no longer their own, the true nature of the trial was fully realised." And then necessarily came some uncertainty and confusion. This is only one sample:—

> Mr. Findlater, of Durness, writes, on 20th July, 1843: "I could not possibly leave the manse till a fortnight ago, waiting an opportunity of conveying my furniture and part of my family by sea, from near the shores of Cape Wrath to Thurso, and my wife and the younger branches of my family by land, being a distance of at least seventy miles. Not a house or hut could be got nearer for their accommodation. I have taken a room in the only inn in the district where I at present sojourn. . . . My feelings, and those of my family, on leaving the manse, after a residence of thirty-one years, I cannot describe. Though painful in some respects, yet I trust it was a willing sacrifice. . . . Jehovah-Jireh is a strong tower. . . . My wife was born in the manse she lately left empty, left two of our children's dust behind, and accompanied by six, all hitherto unprovided for, to sojourn among strangers, has displayed a moral heroism which is soothing to my feelings."

How, before they could settle, people worshipped anywhere—in granaries, fish-stores, shops, rooms—is but an old story, but told, in these pages, with many new and tender touches. How the people sacrificed themselves can never be fully known, but there are some records here of a grand nobility.

We wish we could have quoted more from Mr. Brown's pages, but details are difficult to quote. We can only say that he has performed his work with great judgment, and produced a book which, in interest, will rank with the best contributions to the historical literature of the Christian Church. May he live to edit, in an equal manner, the Annals of Disestablishment! Nay, may the whole 167 survivors of the 474 who "went out," all live to read those Annals!

"TUNES FOR THE FAMILY AND CONGREGATION."*

Some five-and-twenty years ago there was a vigorous crusade against the psalmody then in vogue in the churches. We were given to understand that the lively and melodious tunes which had for so long delighted us and our fathers before us, were all wrong in form, and unfitted to the solemnities of worship. Funny anecdotes were told of ludicrous effects produced by repeating portions of verses or even of words, to meet the exigencies of certain tunes, and it was laid down that we must thenceforward confine ourselves to such tunes as St. Ann's, St. Mary's, St. David's, and others constructed on those perfect models. It was at the same time pointed out that there need be no sacrifice of cheerfulness or vivacity; that it was a mistake to take such tunes in the slow time which their minims and semibreves seemed to indicate in contrast to the crotchets and quavers in which the livelier ones usually appeared. In other words, the lighter tunes were to be discarded, and the heavier ones made light by being taken in quicker time. There was, moreover, to be a better accord between the words as sung and the same words if read or spoken. It was even laid down that the punctuation of the printer should be represented in the tones, or, rather, rests of the singer. It was charged against the psalmody in which we had taken such complacent delight that, however abundant in fervour it was lacking in intelligence, and the motto adopted by the reformers was, "I will sing with the spirit, and I will sing with the understanding also." Their cause prospered. Lectures were given, classes held, tune-books published, which soon superseded the old ones—and the new system (which, however, its advocates maintained to be simply the revival of an ancient system) became and continues the fashion of the day. And with what result? Simply that, in proportion to the depth to which the system has taken root and the vigour with which it flourishes in different quarters, has the worship of God been robbed of the help which it ought to derive from music if properly employed, and would be far more impressive without the music than with it. For what is the true function of music? Many different answers have been given to this question, but the most comprehensive and exact is, perhaps, that given by Fétis in his admirable little work, "Music Explained to the World," in which, after combating the popular fallacy that the object of vocal music is to give utterance to words (which can be far better done without music than with it) he lays it down that the proper function of all music, vocal and instrumental, is *to intensify emotion*. But the tendency of much of the psalmody of the present day is simply to suppress and extinguish any pious emotion that the words used are calculated to awaken. We have all those appliances which should conduce to the best results—superior organs, powerful and well-trained choirs, cheap music, and an ability to use it often shared by a large proportion of the congregation, while our hymnology has been enriched by additions which have raised it, as a whole, far above the level it had reached a generation back. But to what purpose are these appliances, while so many of the tunes are of the bald and colourless character, and all of them, good and bad alike, executed at the high rate of speed at present in vogue? On this latter point we are able to adduce, in support of our opinion, no less eminent and impartial an authority than Mr. Joseph Barnby, who says, as quoted in Mr. Major's preface, "Nothing could well be imagined more indecorous than the pace at which the music is taken in very many churches. It may be no great argument to say that the music is utterly ruined by it, that the air of the sanctuary becomes redolent of profanity, that the sacred words to which these strains are sung become a mockery—these are as nothing compared with the fact that those frenzied utterances are supposed to represent a sacrifice of praise humbly offered at the foot of the Throne of Grace." If Mr. Major's book had done no more than add its sanction, and the advantage of its circulation (which we hope will be large) to these weighty words, it would have done enough to secure our good will, convinced as we are that, were it conceivable that there had been in high places a deliberate intention to promote coldness and formalism and irreverence in the worship of the Most High, no means could have been proved better calculated to promote that object than the rate of speed at which His praises are often sung. But there remains the other point, viz., the poverty of much of the music in use. Reference has been made, earlier in this article, to certain good old standard Church tunes, and others constructed on their model. But if ever a striking illustration of "the form without the power" be wanted, it may be found in many of the imitation old tunes now in use which are such as the merest tyro in the rules of harmony might turn out by the dozen. There was far more of real genius in such discarded tunes as "Cranbrook," "Nativity," "Missionary," "Nehemiah," &c., vulgar and inartistic as they and their like might be. Truly does Henry Ward Beecher say, in the preface to his "Plymouth Tune Book," "There is a Pharisaism in music." And when, as sometimes happens, the entire musical service for the morning or evening consists of four hymns, sung to these dreary effusions, with their monotonous minim to every syllable, it really makes one almost long for the dear vulgar tunes of former days back again. There was, at least, a heartiness about them to which we are now almost strangers. We are accordingly hardly sorry to welcome some of our old friends (some of the most respectable of the family, it

* *Tunes for the Family and Congregation.* Selected by S. D. MAJOR. (Bristol: Mack, London; Hodder and Stoughton, Novello.)

must be admitted) in the shape of "Lydia," "Sprowston," "Helmsley," and two or three others which Mr. Major has not deemed unworthy of admission among the more refined company which fills his book. Among this company, nevertheless, we find quite enough of the poorer sort to which we have just referred; but the wonder is that a collection consisting, as this does, of 772 tunes, does not more closely resemble than it does the net which "gathered of every kind, both bad and good," and among such a vast number of tunes of the highest order of excellence, the admission of some of inferior merit may be readily pardoned.

To analyse the contents of this book, or to describe them in detail within the limits of this article, were an impossibility. We can but mention two or three of its more prominent features, and among these we first notice the four indices, each a study in itself, and materially contributing to the value of the work.

First comes the metrical index, showing no less than 200 varieties of metre, some of them being intended to meet the requirements of several new hymn books, as the preface informs us. The lists under the principal metres present the further convenience of distinguishing between the tunes in common and triple time, and those in the major and minor modes.

Next we have the alphabetical index, a perusal of which almost prompts one to turn to some of the tunes from sheer curiosity to see of what manner they can be to be called by such out-of-the-way names. There are no less than 104 tunes, whose names begin with "St.," and with many of those "Saints" we confess ourselves unable to claim even the slightest acquaintance; but we have no doubt that they are all right.

Then follows an index of "Names of tunes other than those by which they are designated in this book." In connection with this, it is explained that "Excepting names to tunes not before published, or published without names, no names have been given to any tunes in this work by the proprietors." Had this rule been more generally adopted by the compilers of tune-books, we should not have had, as in this one, cases of the same tune known by a dozen or more names, nor of the same name, as "All Saints" or "Brunswick," given to half-a-dozen tunes, so that it has become, in many instances, impossible to identify a tune by its name. The fourth index gives the names of the tunes arranged under those of their composers, who include all the recognised ones, and many others less known.

The value of the work to musical students and amateurs is greatly enhanced by the brief paragraph which precedes each tune, tracing its origin, and mentioning matters of interest relating to its composer. Not that these particulars are invariably correct, however. For instance, the tune "Reading" is described as "adapted from 'If with all your hearts,' an air in the oratorio of 'Elijah,' composed by Mendelssohn." This must be a slip. Mr. Major must surely know "Elijah" well enough to be aware that the tune is arranged from the chorus "He that shall endure." Again, the composer of the tune "Winchcombe," Mr. J. B. Calkin, is stated to be the "Organist of Woburn Chapel, Albion Grove, London," an appointment which he relinquished many years ago, as we happen to know. In some instances the remarks would have been of more value if corroborated by further information. For instance, we are told concerning "Hursley" that it has been stated that the tune is founded on a "Te Deum" by Joseph Haydn. It would be interesting to know who made that statement, and still more so, where the "Te Deum" in question has been or is to be met with. We always thought that the tune in question was an old Norman melody. Nevertheless, many of these short notices afford ample evidence of patient and laborious research on the part of the editor.

A characteristic of the book, which we especially admire, is the reverent fidelity to the originals which Mr. Major has generally manifested in the adaptation of tunes from the works of great composers. That is more than can be said for some collections we could mention—in which the harmonies of Beethoven and Mendelssohn, forsooth, have been greatly improved by the editors or arrangers. We are accordingly glad to find that in such tunes as "Fulda" and "Bonchurch" Mr. Major has closely followed Beethoven. But why did he not do so in the case of "Bonn," better known as "Alsace"? Both melody and harmony are surely much better as they stand in the "larghetto" of the Second Symphony. Again, in "Sherborne," why not have left the first note of the second line F sharp, as Mendelssohn wrote it, instead of altering it to G? It is only one note, it is true; but it makes all the difference to anyone accustomed to the original. But there is a still stranger perversion in the case of the tune called "Berlin," arranged from one of the "Songs without words." This melody has been usually set to the hymn, "Brightest and best are the sons of the morning," which it fits exactly. But Mr. Major must needs go out of his way to strain it to "Thou who didst stoop below," upsetting the rhythm throughout (to say nothing of the insertion of two additional notes) and so disfiguring the entire melody that we hardly recognised it. The same tune appears later in the book to the hymn "Abide with me," where the arrangement is not so bad; but even in that case the melody has had to be altered, as it need not have been for "Brightest and best." We are glad to observe, too, that the old tunes are for the most part given as the composers wrote them, as nearly as can be ascertained. This is no small merit, considering that the same gentlemen whom we have mentioned as improving upon Beethoven and Mendelssohn have not scrupled to alter the melodies of some of the old tunes in their editions of them, causing ugly dissonances whenever, as often happens, the tunes in their original and their altered forms are simultaneously sung by a congregation. But, as Mr. Major is so conscientious in this matter, why does he give "Bedford" in common instead of triple time, especially as he acknowledges that it was formerly sung in the latter?

He remarks that a very few favourite tunes are omitted, and that this has arisen from legal difficulties in the way of permission to insert them. We hope that this will account for the omission of many tunes of exquisite beauty to be found in the "Psalmist" (Novello's) and nowhere else. Mr. Major has inserted "Christchurch" ("by permission of Mr. J. Haddon"), and thus made us regret that he did not seek and obtain permission to insert "Woolstanton," "Epworth," "Genoa," "Falmouth," "Lisbon," "Kensington," and many others, for which room might easily have been made by the omission of—say, the fifty-two American tunes which go to swell the bulk of the book, without adding much to its value. We certainly would not advise any increase in its present size, which may prove a rather serious obstacle to its introduction into our congregations. We fear that there are not many worshippers who would care to stand holding a tune-book an inch and a-half in thickness, in addition to their hymn-book; it may therefore be worth Mr. Major's while to issue an edition in separate vocal parts, should the book meet with the encouragement it deserves. We should not, however, omit to mention, among the merits of the present edition, the clearness and beauty of the type, of both the music and letterpress, and the excellence of the binding, which permits the book, when opened at any page, to remain flat. We take our leave of Mr. Major's work with our best wishes for its success.

MR. DOBSON'S NEW POEMS.

Though Mr. Dobson has not ventured on any exact arrangement in this volume, the poems readily divide themselves into two classes. There are those whose primary claim to notice lies in their form, and again those which are sufficiently grave and "compact of substance" to claim regard on that ground. Mr. Dobson thus meets many tastes, and ought to widen his audience as time goes on, for he works with success in lines that at first view might almost seem incompatible. He is as *naïve* and lightly humourous as Mr. Locker, in reflecting the dainty *finesse*, the whimsical asides, the rippling polished banter of the modern drawing-room, with the distant echo of earnest debate by times stealing into it and no more, and he certainly surpasses his master in subtle skill over metres, fine sense of epithet and picturesque grace of description, no less than in the power he has shown in bending exotic forms to his purposes and naturalising them. He has also a fine eye for the pathetic and available in domestic incidents of common life, as seen in various pieces in his former volume and in one or two in this; and he has the power of dealing with classical themes, and of imparting to them just that touch of modern meaning which avails to give them a fresh applicability to us. He has thus the chance of a varied audience, he has affinities with several movements and several schools, though probably he would not acknowledge himself to be a committed partisan of either. He has French delicacy and clearness, classic grace, elevation and seriousness, modern sympathy and subtlety, and, on occasion, he gives hints of true passion.

And it is only when these varied attributes and tendencies on Mr. Dobson's part are studied and understood, that we can do him justice as a writer of *vers de société*. For he insinuates even into his lighest work some suggestion of the qualities that fully signalise themselves in his more serious poems. For example, in the last of these little delicate Sèvres groups with which the volume opens, "Good night, Babette," how characteristic is the manner in which he glides into the graver vein without doing despite to the light tripping verse:—

BABETTE (sings).

One was the friend I left
Stark in the snow;
One was the wife that died
Long, long ago,
One was the love I lost?
How could she know?

M. VIEUXBOIS (murmuring).

Ah Paul!. . . Old Paul!. . . Eulalie too!
And Rose!. . . And O!. . . The sky so blue!

BABETTE (sings).

One had my mother's eyes,
Wistful and mild,
One had my father's face,
One was a child;
All of them bent to me,—
Bent down and smiled.

(He is asleep!)

M. VIEUXBOIS (almost inaudibly).

How I forget!
I am so old. . . . Good night, Babette!

By many, we fear, the careful and patient labour devoted to the endeavour to set into English such French forms as the Ballade, the Villanelle, the cumbrous unpliable (Malayan) Pantoum, and in our idea, the more available Triolet, will seem somewhat misapplied. But there can be no doubt that in Mr. Dobson's hands the effects are wonderful. He has taken the utmost care faithfully to preserve the specialities of the various forms—a point which is particularly seen in his "Rondels and Rondeaus." Especially do we admire "Lucilla's Cap," under both refrains. Of all the French forms, however, we are most taken with the Triolets—which strike us as being more likely to gain a place in English *vers de société* than any of the others. Here are three stanzas which will show the movements, though we cannot afford space to follow Mr. Dobson through all the running turns which the verse suggests—for here the thoughts are to a great extent guided by the rhyme, as is still more the case with the exquisite Villanelle, "When I last saw you, Rose,"—

A KISS.

Rose kissed me to-day,
Will she kiss me to-morrow?
Let it be as it may,
Rose kissed me to-day,
But the pleasure gives way
To a savour of sorrow;—
Rose kissed me to-day,
Will she kiss me to-morrow?

CIRCE.

In the School of Coquettes
Madam Rose is a scholar;—
O, they fish with all nets
In the School of Coquettes!
When her brooch she forgets
'Tis to show her new collar;
In the School of Coquettes
Madam Rose is a scholar!

A TEAR.

There's a tear in her eye,—
Such a clear little jewel!
What on earth makes her cry?
There's a tear in her eye.
"Puck has killed a big fly,
And its horribly cruel;"
There's a tear in her eye,—
Such a clear little jewel!

"Dora *versus* Rose" is an exceedingly clever exercise in the *vers de société* metre. Though there is great ingenuity in the "Tale of Polypheme," the sense of effort is too much felt. "The Ballad of Beau Brocade" is simply delicious, and embodies in little a history of the period of ruffles and highwaymen.

We had almost forgotten to mention expressly the *Ballade*—a most trying form. Mr. Swinburne had already done a little to familiarise English readers with the *Ballade;* but he took his own liberties with the form, which is very exigeant, allowing no divergence from the primary rhymes whatever. Mr. Dobson has the honour of writing the most perfect *Ballade* which as yet we have in English; and he has also conveyed into it a high purport; so that, while it must not be thought that we do not in fullest measure appreciate the delicacy and grace of the lighter verse, we are glad to make it, what it really is, a stepping-stone from those to the graver pieces. It is titled:—

THE PRODIGALS.

Princes! and you most valorous,
Nobles and barons of all degrees!
Hearken awhile to the prayer of us—
Beggars that come from the over seas!
Nothing we ask or of gold or fees;
Harry us not with the hounds, we pray;
Lo—for the surcote's hem we seize—
Give us—ah! gives us—but yesterday!

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* *Proverbs in Porcelain and other Verses.* By AUSTIN DOBSON. (London: Henry S. King and Co.)

Dames most delicate, amorous!
Damosels blithe as the belted bees!
Hearken awhile to the prayer of us—
Beggars that come from the over seas!
Nothing we ask of the things that please;
Weary are we and worn and gray;
Lo! for we clutch and we clasp your knees,
Give us,—ah! give us—but yesterday.

"Damosels, dames, be pitcous!"
(But the dames rode past by the roadway trees.)
"Hear us, O knights magnanimous!"
(But the knights pricked on in their panoplies.)
Nothing they got or of hope or of ease,
But only to beat on the breast and say,
"Life we drank to the dregs and lees;
Give us—ah! give us—but yesterday."

ENVOY.

Youth, take heed to the prayer of these!
Many there be by the dusty way—
Many that cry to the rocks and seas,
"Give us—ah! give us—but yesterday."

"To a Greek Girl," after a week of Landor's Hellenics, is full of the Landorian spirit—delicate, with Greek air and outline.

Where'er you pass—where'r you go,
I hear the pebbly rillet flow;
Where'er you go—where'er you pass,
There comes a gladness on the grass;
You bring blithe airs where'er you tread—
Blithe airs that blow from down and sea;
You wake in me a Pan not dead—
Not wholly dead!—Antonoë.

How sweet with you on some green sod
To wreath the rustic garden-god;
How sweet beneath the chesnut's shade
With you to weave a basket-braid;
To watch across the stricken chords
Your rosy-twinkling fingers flee;
Or woo you in soft woodland words,
With woodland pipe, Antonoë.

In vain, in vain! The years divide:
Where Thamis rolls a murky tide,
I sit and fill my painful reams,
And see you only in my dreams—
A vision, like Alcestes, brought
From underlands of Memory—
A dream of form in days of Thought,
A dream—a dream, Antonoë.

"The Prayer of the Swine to Circe" is sustained and powerful, and shows rare facility in the Spenserian stanza:—

If swine we be—if we indeed be swine—
Daughter of Persé, make us swine indeed,
Well-pleased in litter-straw to lie supine—
Well-pleased on mast and acorn-shales to feed,
Stirred by all instincts of the bestial breed.
But O unmerciful! O pitiless!
Leave us not thus with sick men's hearts to bleed!
To waste long days in yearning dumb distress,
And memory of things gone and utter hopelessness!

Leave us, at least, if not the things we were,
At least consentient to the things we be;
Not hapless doomed to loathe the forms we bear,
And sensefull roll in senseless savagery!
For surely cursed above all cursed are we.
And surely this the bitterest of ill;
To feel the old aspirings fair and free
Become blind notions of a powerless will.
Through swine-like frames dispersed to swine-like issues still.

But make us men again, for that thou may'st,
Yes, make us men, Enchantress, and restore
These grovelling shapes, degraded and debased
To fair embodiments of men once more;
Yea, by all men that ever woman bore;
Yea, e'en by him hereafter born in pain,
Shall draw sustainment from thy bosom's core,
O'er whom thy face yet kindly shall remain,
And find its like therein,—make thou us men again!

Of the pathetic poems of real life, of which Mr. Dobson has in this, as in his former volume, given us some specimens, we shall insert here "A Child Musician," in which one point is made with pre-eminent success:—

He had played for his lordship's *levée*,
He had played for her ladyship's whim,
Till the poor little head was heavy
And the poor little brain would swim.

And the face grew peaked and eerie,
And the large eyes strange and bright,
And they said—too late—"He is weary?
He shall rest for, at least, to-night!"

But at dawn, when the birds were waking,
As they watched in the silent room,
With the sound of a strained cord breaking
A something snapped in the gloom.

'Twas a string of his violoncello,
And they heard him stir in his bed:—
"Make room for a tired little fellow,
Kind God!" was the last that he said.

From these extracts some slight notion may be formed of Mr. Dobson's range, variety, delicacy, and wit; we can only further recommend all of our readers who care for poetry to read and to study what is at once elevated, thoughtful, playful, satirical, and tenderly pathetic in this exquisite volume.

"*BEHIND THE SCENES AT ROME.*"*

Mr. Adolphus Trollope should be an unexceptionable authority upon all subjects relating to Italy, and we are quite disposed to follow him in the clever, if peculiar, work which he has just given to us. The reader will be reminded in it of certain scenes in Lord Beaconsfield's last romance, in which Cardinal Grandison and Mgr. Catesby figured rather conspicuously, but those meretriciously clever portraits were very easily recognised. We can imagine, however, that Mr. Trollope does not intend that all the portraits in this work shall be as easily detected, although he says that he has given "typical facts of the same kind as those which are daily happening at Rome, together with an explanation of the means by which such facts are, so inexplicably to outsiders, produced." The sum of the whole—given in the form of a fictitious narrative—is that, if any explanation be needed of the failure of the Italian Government—so far as it has failed—it consists in the secret machinery of the Roman Church, which has always its agents at work—bribing, cajoling, threatening, using their social influence and the spiritual power of the confessional, to undermine the honest, if somehow unfortunate, Government of Victor Emmanuel. "Somehow," we have said—and Mr. Trollope substantially replies, "I will tell you exactly how."

Now, ecclesiastical intrigue is no new thing in the world, and it is nothing new to show that it has reached its perfection in the Roman Church, but it is something new to track it as Mr. Trollope has tracked it. In a pleasant, if a little flippant, introductory chapter we are introduced to the Court of the Pope. Here is a sort of crayon sketch of Gregory:—

The general belief was, that he was especially attached to that particular form of the divinity which is above all others worshipped at Epernay. And Belli, the Roman Giusti (whose sonnets, which give a wonderfully vivid and curious picture of the Roman popular life of the time, should not be so entirely unknown in England as they are), represents him, in one of the most famous of them, as fumbling in vain at the lock of the gate of Paradise, till at last he discovers that, *per bacco!* he had brought the key of the cellar with him in mistake for that of heaven!

There was no difficulty whatever in those days in getting access to the Holy Father by reason of the heretical pravity of the visitors. Tros, Tyriusve! Old Gregory admitted and smiled on all, and chatted with many. Whatever else he may have been, he was an essentially good-natured man, but utterly undignified in appearance and manner. In other external matters also he was singularly contrasted with the present Pontiff. He was extremely dirty in person. The Papal white was an unfortunate wear for him, having an apparently irrepressible tendency to become snuff-coloured, in shades deepening as they neared the Papal chin and jowl. His bearing had not the remotest resemblance to that of a gentleman of any country, but was strongly marked by *bonhomie* and good humour.

One can well understand how, in the olden times, things were more pleasurable than they are now—society more accessible. For there were not two Courts—the one excommunicated by the other—between which, as Mr. Trollope says, a great gulf is fixed. But, notwithstanding all that has happened, it is our author's assertion that the spiritual power of the Roman Church may be increased. He remarks:—

Far-seeing people said, when first the Pope was deprived of his temporalities, that his real power and influence in the world would be increased, and not diminished by the loss of them. And it is, I think, generally beginning to be recognised that such is likely to be the case in the immediate future. But grieve as they may over the externals of the position they have lost, and unhesitating as would be their constant purpose to use any amount of influence they may find themselves possessed of for the recovery of that position, there is no class of persons who are more alive to the fact, that the circumstances of the position which has been made for them may be so used as to enable them to wield a larger amount of really spiritual power than has been theirs for many a generation.

Well, in Rome, says Mr. Trollope, there lives a Signor Pralini—a wealthy person who farms, for the owners, large estates on the Campagna. The signor is a believer in the Pope, but a weak man, who is managed, for the most part, by his wife, who, in her turn, is managed altogether by Father Corboli, her spiritual director. The priests saw in Pralini somebody whom they could use. The municipal elections were coming on, and Father Donavani waited upon Pralini to suggest that he should be a candidate for the Council, pledging himself to his return. The man was flattered, consented, and, by the father engaging that the clerical party should support the Radical list, if the Radicals, in their turn, would support the clerical list, so that both might keep out the hated Moderates, all the clerical nominees, including Pralini, were carried. The scene in the office of the *Morte à Tutti*, where the arrangement between the Radicals and the Clericals is made, is very vividly sketched. Here is a bit of it:—

"But you do not mean to say that you would bring your friends to the poll against us there while we are helping to bring in your man elsewhere?" cried Morsa rather warmly.

"That's what you get by bargaining with Papalini," said Brattini bitterly.

"What you get by bargaining with Papalini," returned Donovani, with perfectly unruffled temper, "is the possibility of inflicting a telling defeat on the Moderates, which you could not accomplish without the Papalini. Your list will be the victorious one; and it will none the less be yours because it includes two men who are sure to be elected any way, and who are on the adversary's list also, and two or three others who, if not known as specially friends of yours, are at least as hostile and as objectionable to the Moderates as any out-and-out Liberal could be."

"Two or three!" cried Morsa, raising his eyebrows.

"Well, I do not think that we shall ask for more on the present occasion," replied Donovani: "it is certainly little enough to demand in return for aid without which you would be beaten out of the field. . . ."

"No, *per Dio!*" . . . "Not a bit of it!" . . . &c., were denials heard amid a chorus of yet more significant "*chi's*" from all parts of the room.

"At all events," persisted Donovani, still perfectly cool, "your list could not be carried. You would at best share success with the enemy, and that is not what you want. Your object is to carry your list in its entirety, and that you can do with our help and not without it. I repeat that three or four seats is little enough to ask for such assistance, especially when our views are to so great an extent the same.

And so, each hating the other, but hating the third party most of all, the elections were carried as arranged—which leads us to ask why the Clericals should hate the Moderates? Mr. Trollope gives the answer to this question in another place. It is that radical success means revolution and Republicanism, as the end of which the Pope might, and probably would, "come to his own again." Anything, so that the Church is benefited.

Then, of course, Pralini and his family were summoned to Court—the Court of the cursed and excommunicated King. This difficulty had been anticipated by the spiritual adviser:—

"Of course, my dear sir, it will be necessary that you and your wife and daughters should make your appearance at the Quirinal; and you may be very sure that you will be gladly welcomed there," added the reverend mentor, with a grimly sardonic smile. "Of course, also," he continued with a shrug, "our wishes and hopes as regards the Quirinal and all that is in it are those of honest men and good Catholics. But, as to the best way of realising those wishes and hopes, the best thing that you and I can do is to be guided by those who have the best right to guide us, as well as the greatest capacity for doing so to our welfare."

And so:—

At length the occasion came—an invitation on a huge card to the Signora and the Signorine Pralini to a reception at the Quirinal! The entire family were with perfect accord determined that, in one respect at all events, the Papalini and plebeian ladies should vie at no disadvantage with the *crême de la crême* of the usurper's court. Nor had the necessary preparations in this sort been left to be made hurriedly in the time which might elapse between the coming of the expected invitation and the acceptance of it. Time had been seized by the forelock, and three dresses had been procured, regardless of expense, from Paris. On this side, at least, the Pralini ladies felt themselves to be safe, and in danger rather of causing, than feeling, envy. The fateful evening came and passed. The Princess had seen, spoken, and, as usual, conquered.

"Did she speak to you?" asked the anxious husband.

"*Altro!* She said it was a pleasure to her to see the wife and daughters of one who had done so much for the prosperity and welfare of the Roman province as Signor Pralini. What do you think of that? Lord bless you! she knew all about you, and who and what you are, as well as I do . . . almost. And, oh, she is a sweetly pretty creature."

"And such a smile!" cried the young ladies in chorus. "I am sure she must be as good as gold, let them say what they will!" said Guilia, enthusiastically. "And did you observe the expression of her face as she returned my curtsy? I am quite sure she must have heard us spoken of!" rejoined Clara.

Next, and of course, a service is required from our delegate. The law has suppressed the monasteries and nunneries, and it does not allow property to be held for any such societies. But it cannot prevent a number of men and women living together in one house, nor can it prevent a person holding property without a trust, and handing over the proceeds to the men and women. This is what our friend Pralini was required to do. A cardinal was set upon him, at a princess's palace, to which he had been especially invited, and Pralini consented.

These are, perhaps, innocent intrigues, but there is a narrative in this work, the statements in which, Mr. Trollope says, are founded on recent facts, which may be characterised as simply devilish. It occupies a long space, but the substance can be conveyed in a few sentences. A Genoese young lady had a large fortune. She was being coerced into marriage when it occurred to her spiritual director that her fortune might be secured for the Church. Means were taken to have her invited to the Pralinis', where, unluckily, she became a little attached to a young noble scapegrace. She appointed a meeting with him at a certain church with her servant and friend. The servant and friend were made to be absent; she was watched; her lover placed his arms around her, and then she was forthwith denounced. The girl was as innocent as a mere child of anything wrong either in intention or in fact, but the worst was suggested. Disgraced in reputation, what could she do? Here a retirement to a convent is suggested; she is lovingly received, and in

* *A Peep Behind the Scenes at Rome.* By T. ADOLPHUS TROLLOPE. (London: Chatto and Windus.)

proper time, her fortune is secured. And ultimately? This is the last of her:—

A little pause followed this explanation, which was broken by the hostess asking Father Corboli, who was sitting on her right hand, if he knew what had become of that unfortunate girl Maria Vandini.

"She was placed by the charitable and most meritorious intervention of our admirable friend the Principessa in the Convent of the Sacred Heart; and, as far as I have heard, the Lady Superior had no reason to think that the Princess had misplaced her benevolence. But it is very probable that Signor Cappamagna, as *economo* of the house, may be able to tell you more than I know upon the subject."

"And it so happens that I can," said the *economo*, "for I had a conversation with the Superior to day, in which it chanced that we were led to speak of her. She was removed from the convent some time since, not because the Superior had any fault to find with her, but solely because the Superior, in her motherly wisdom, had reason to think that it would be for her soul's welfare to separate her from certain companionships in the convent to which she seemed to be somewhat unduly attaching herself. She is now in the house belonging to the order at Florence, and no longer ago than yesterday the Lady Superior received a very satisfactory account of her—not, indeed, as regards her bodily health, which is a matter of comparatively very small importance," said Signor Cappamagna, who looked the picture of rosy health, "but as regards her spiritual condition. The Superior of the Florence house seemed, indeed, not to expect to have her long among them; but she said that as the body became weakened, the spirit was evidently strengthened, and that she doubted not the girl would make a very edifying end."

"This is an exceedingly consolatory report for you, Signora Principessa, and is a fitting crown for your part in the good work of charity performed in placing the unhappy one in the cloister," remarked Father Corboli in a tone of intense conviction.

We find our facile priests equally at home in other matters. A Syndic is to be elected, and we are shown how they managed to secure the return not of one of their own party, but of a man who, under the circumstances, would do better for them. A contract for one of the new streets has to be made. There was at Rome one of the last men who would generally have been thought suitable for them. This man was visited by Donovani, and here is a part of their conversation:—

"We should require also that some of the clergy, one or more, should, as is only right and proper, have access at all fitting time to the men; that you should yourself on all occasions speak and act as a man of religious convictions — you understand; that you should do your best to lead all your men to do so likewise, crossing themselves when the angelus is rung, kneeling if the Holy Sacrament or a funeral pass, and the like—you understand me; that you and any of those connected with you who have a vote in the municipal elections, or otherwise, should follow our lead in the giving of it; and, in a word, behave yourself openly and unmistakably as one of our friends."

"I see, your reverence. Well, if that is all . . ."

"And, by-the-bye, if it should so happen that we should need a helping hand from a few score honest fellows with stout arms at any time,—to help to protect a procession, say, against those dogs of *buzzurri*, or to give an 'Evviva Pio Nono!' in the right place and at the right moment,—why, you must be ready with your men to do the best you can for us. Do you understand?"

"*I* understand, your reverence. Yes, I think I know the sort of thing you want, very naturally," said the contractor, with a broad smile. "And, of course, it would be my duty and pleasure to do my best to satisfy you in all such respects. But the odd thing to me is, asking your reverence's pardon, that you should have anything to say to the getting of this contract."

"Ay? You leave that to us! You may see stranger things than that before long. We understand each other, then?"

"I think so, your reverence. Let me get the contract for the work down there by the Coliseum, and you shall find me up to the mark. I understand it."

Signor Giovanni Margotti, instead of immediately going out to the café to his breakfast, as he had been on the point of doing when the priest arrived, threw himself into a chair, to recover from his surprise and to meditate on many things. And when he did go forth to his breakfast, some ten minutes later, he went out a wiser man and a true son of the Holy Mother Church.

If my readers were Romans instead of Englishmen, it would be extremely superfluous to add that Signor Margotti eventually got his contract, and that the Roman taxpayers were saddled with the additional five per cent. destined to pay his labourers for keeping Church holidays and for supplying a handsome offering to the Holy Father.

And here we leave these people, without supposing for a moment, notwithstanding all Mr. Trollope's revelations, that they will ultimately be able to keep back the clock of this world one minute.

The Young People's Illustrated Edition of Uncle Tom's Story of His Life. By JOHN LOBB, F.R.G.S., with a preface by the Earl of SHAFTESBURY. (*Christian Age* Office.) The Life of Josiah Henson, the original "Uncle Tom," is now pretty familiar to most of our readers, but even these, both young and old, will be glad to have this Young People's Edition of the Life. Mr. Lobb has introduced new matter, and, in fact, made a substantially new book. The anecdotes are very interesting, the pictures good and characteristic. If there is anything to complain of, it is that there is a little too much of common sermonising in the work.

Gleanings.

A novelist lately entered a printing-office, and accused a compositor of not punctuating properly, when the typo earnestly replied, "I'm not a pointer: I'm a setter."

An actuary of Brooklyn gave a student the following advice how to become practically acquainted with the "Rule of Three"—Live with your wife, mother, and mother-in-law.

"I don't see how you can have been working all day like a horse!" exclaimed the wife of a lawyer, her husband having declared that he had been thus working. "Well, my dear," he replied, "I've been drawing a conveyance all day, anyhow."

IRISH THEOLOGY.—A certain noble earl and a priest lived upon the same Irish estate. Both of the gentlemen were thoroughly good-natured, but, as they belonged to different creeds, they considered it necessary "to agree to differ." After a while they met at the house of a friend, when it was arranged that their aggressions upon each other should be restricted to the narrowest limits. They shook hands and separated on the best possible terms, on the understanding that the priest should denounce the earl once a year from the altar on Christmas Day, and that the earl annually, on the anniversary of Boyne, should burn the priest in effigy.

EXTRAVAGANCE IN DRESS.—At the Croydon County Court last week, Mrs. Clara Eagleton, said to be the widow of a naval officer, was sued for 47*l.* 15s., balance of account. Defendant did not appear, but before signing judgment His Honour, looking at the bill of particulars, required an explanation. An assistant to the plaintiffs, bonnet-makers at the West-end, said the account was for bonnets supplied to the defendant. His Honour (with astonishment).—"47*l.* for bonnets! How many, pray?" Witness: "Five." His Honour: "That is nearly 10*l.* each." Witness: "The lady required a diamond spray in one of the feathers, which were all very costly." His Honour: "Costly! I should think so, indeed. Well, as there is no defence you are entitled to a verdict; but it appears to me wicked and reprehensible extravagance. The cost of one of these articles should be sufficient to dress a lady well."

ASTRONOMICAL DISCOVERY.—The members of the senior class of Hanover College were very much exercised over the gubernatorial contest in their State—Indiana—and, as a result, few were prepared to recite on the following day. Among the unprepared was one Walker, a great Republican and a wag. Not relishing the idea of taking a zero, he determined to run the chances and recite. Armed with this determination, he took his usual place in the astronomical class. It being his turn to recite, Professor Hamilton propounded the following question—"Mr. Walker, how do you account for the fact that it takes us twenty-four hours to complete the solar day, while it takes us but twenty-three hours fifty-six minutes to complete sidereal day? What becomes of the other four minutes?" "Well," replied the "judge," solemnly, "there have been quite a number of explanations given of this phenomenon, but I believe that the one now generally accepted by astronomers is that the four minutes are set apart for refreshments."

HINTS TO BATHERS.—There is little difficulty, either in town or country, in obtaining access to the water. We believe all our large towns are now supplied with swimming baths, in which it is preferable that the beginner should practise, rather than that he should seek an open stream for the purpose. The baths are usually attended by experienced persons, from whom lessons may be obtained if desired, or whose help may be useful in an emergency; and at such places the learner may also gain kindly hints and assistance from others who have recently experienced, and are ready to sympathise with his difficulties. But if the beginner is the denizen of a rural locality which is destitute of such an advantage, he should exercise care in the selection of a spot in which to practise. Let him, in the first place, choose a stream the bottom of which slopes gradually from the bank, and ascertain its precise depth at various distances. Let him be very careful to select a place which is free from weeds, either attached to the bottom and scarcely seen from the bank, or floating freely on the surface. A clear stream, with a gravelly or sandy bottom, is by far the best. One with a muddy or rough and stony bottom should be avoided; and especially keep clear of water the bed of which is full of deep and sudden holes. Bathing on the seashore can only be practised with safety when the beach is shelving, and its general features, as to freedom from rocks, &c., are well known. The novice should select still weather only for the purpose, or the sudden coming in of a wave may take him off his legs, and carry him helplessly out to sea. A terrible calamity occurred a few years ago in this way, seven youths out of eight who were bathing on the Hampshire coast being swept away and drowned. The best time for practising is in the morning, an hour or two after sunrise; but bathing or swimming on an empty stomach is not advisable. A crust of bread, with the addition of a cup of coffee, if practicable, is all, however, that will be necessary. Bathing either shortly before or after a full meal is injurious, but the latter especially so. Take a brisk walk before you enter the water, that the body may be in a glow when you step in; then strip as quickly as possible, and take your plunge while the blood is still coursing freely through the veins. When you have learnt to swim, you will be able to enter by diving; but until you have, you must walk into the water, and in this latter case you should dip the upper part of the body in and out again, otherwise the blood will be driven too much to the head."—*Cassell's Popular Educator.*

ENGLAND VERSUS FRANCE.—For generations Chocolate has been imported in large quantities into this country from France. We are glad to find the tables turned at last, and that Cadbury's, the Makers of the well-known Cocoa Essence, have opened elegant premises at 90, Faubourg St. Honoré, Paris.—Their Cocoa Essence being perfectly genuine is a beverage far better suited to warm climates than the thick heavy compounds of Cocoa with sugar and starch generally sold.

Births, Marriages, and Deaths.

MARRIAGE.

WHITWORTH—HAWORTH.—June 21, at the Bowdon Downs Congregational Church, Cheshire, by the Rev. A. Mackennal, B.A., assisted by the Rev. Professor Griffith, F.G.S., John, second son of Benjamin Whitworth, Esq., M.P., Holland Park, London, to Marian, youngest daughter of the late S. L. Haworth, Esq, Ecclesfield, Bowdon.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.* Sold only in packets labelled—"JAMES EPPS & Co., Homœopathic Chemists, London."

HOLLOWAY'S OINTMENT AND PILLS.—Old Sores, Wounds and Ulcers.—The readiness with which Holloway's Unguent removes all obstructions in the circulation of the vessels and lymphatics explains their irresistible influence in healing old sores, bad wounds, and indolent ulcers. To insure the desired effect the skin surrounding the diseased part should be fomented, dried, and immediately well-rubbed with the Ointment. This will give purity to the foul blood and strength to the weakened nerves, the only conditions necessary for the cure of all those hideous ulcerations which render life almost intolerable. No sooner is this Ointment's protective power exerted than the destructive process ceases, and the constructive business begins. New healthy growths appear to fill up the lately painful excavated pit.

CARDINAL ECRU, OR CREAM.—JUDSON'S DYES.—White goods may be dyed in five minutes. Ribbons, silks, feathers, scarfs, lace, braid, veils, handkerchiefs, clouds, bernouses, Shetland shawls, or any small article of dress, can easily be dyed without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle. Sold by Chemists and Stationers.

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

HORNIMAN'S TEA.—Choice teas at very reasonable prices are always to be had of Horniman's Agents; Chemists in every town. Being direct Importers, Messrs. Horniman guarantee the purity, strength, and flavour of all their teas. Their agents are constantly receiving fresh supplies from the Wholesale London House, secured in tinfoil packets, whereby the delicate flavour and aroma is preserved.

PERFECTION.—Mrs. S. A. ALLEN'S World's Hair Restorer never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is speedy and thorough, quickly banishing greyness. Its value is above all others. A single trial proves it. It is not a dye. It ever proves itself the natural strengthener of the hair. Sold by all Chemists and Perfumers.

Mrs. S. A. ALLEN *has for over 40 years manufactured these two preparations. They are the standard articles for the hair. They should never be used together, nor Oil nor Pomade with either.*

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OLD COINS FOR SALE.—Gold, Silver, Copper, Greek, Roman, Saxon, English, Scotch, &c. Lists free.—J. Verity, Earlsheaton, Dewsbury.

ROYAL POLYTECHNIC.—A Lecture on the RUSSO-TURKISH WAR, by Mr. J. L. KING.—The TYNEWIDD COLLIERY INUNDATION, a Popular and Scientific Lecture, by Mr. J. L. KING, demonstrated by Dissolving Views and Philosophical Apparatus.—HOUSEHOLD SCIENCE, by Prof. GARDNER.—MAGIC and MYSTERY, Mr. J. MATTHEWS.—Concluding daily, at 4.5 and 9.15, with WHYTTYNGTON and HYS CATTE, by Mr. SEYMOUR SMITH.—Admission to the whole, 1s. Open from twelve till five, and from seven till ten.

HEALTH WITHOUT MEDICINE, inconvenience, or expense, in DYSPEPSIA, Chronic Constipation, Diarrhœa, Nervous, Bilious, Pulmonary, and Liver Complaints, Debility, Asthma, Wasting in Old or Young, Nausea, and Vomiting, RESTORED by DU BARRY'S DELICIOUS FOOD:—

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DU BARRY'S FOOD.—"Twenty-five years' incredible miseries from chronic dyspepsia, nervousness, sleeplessness, low spirits, debility, and swellings all over to double my natural size—miseries I endured, and for which I tried the best advice in vain. Since 29th March last I have lived entirely upon DU BARRY'S REVALENTA ARABICA FOOD without taking any meat. It has done me a great deal of good, and I never felt so well in my life as I do now, all the swelling having left me; I have lost all nervousness, I sleep well, and feel happy. Indeed, my friends say I am like a new man—nothing like what I was before I took your food. Pray make any use you like of this letter, and accept my very best thanks.—I am, dear Sir, yours truly, CHARLES TUSON, late curate of St. Mary's, Cardiff.—Monmouth, 30th August, 1876."

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UNIVERSALLY

RECOMMENDED BY THE MEDICAL PROFESSION. A pure old spirit, mild, mellow, delicious, and most wholesome. Dr. Hassall says:—"The samples were soft and mellow to the taste, aromatic and ethereal to the smell. The whisky must be pronounced to be pure, well-matured, and of very excellent quality." Wholesale: 20, Great Titchfield-street, London, W.

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The Nursery has no more innocent help than Mrs. JOHNSON'S SOOTHING SYRUP, which, applied to the Infant's Gums, relieves the pain and prevents convulsions. CONTAINS NO NARCOTIC. See the name of "BARCLAY & SONS, Farringdon-st., London," is on the stamp. Sold by all Chemists at 2s. 9d. a bottle.

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VALUATION BALANCE SHEET (December 31st, 1876.

LIABILITIES.

To present value of sums assured and annuities	£1,092,061	0	0
Reserve	199,175	13	0
	1,291,236	13	0

ASSETS.

By present value of annual premiums	£1,128,553	0	0
By assurance fund	162,683	13	0
	1,291,236	13	0

The valuation of the outstanding assurances is made at 4 per cent. by a mortality table framed upon Mr. Morgan's experience of the Equitable Society, with other trustworthy observations. The proportion of the reserve to the value of the future premiums is 17·65 per cent.

WILLIAM M. MAKEHAM,
Actuary and Secretary.

POSITIVE LIFE ASSURANCE COMPANY.

Head Office—34, Cannon-street, London.

CHAIRMAN.

M. H. Chaytor, Esq., Chairman of Alliance Bank.

TRUSTEES OF CENTRAL LIFE AND GUARANTEE FUNDS.

The Rt. Hon. Sir Richard Couch (late Chief Justice of Bengal).
Thomas Hughes, Esq., Q.C. | William Macandrew, Esq., J.P.

GROWTH OF THE LIFE FUNDS,

Consisting of the Net Premiums received and invested, at compound interest, in Trust for Policy-holders.

To 31st December, 1872	£4.293	14	8
„ 31st December, 1873	27,324	4	8
„ 31st December, 1874	57,820	5	0
„ 31st December, 1875	85,224	9	5
„ 31st December, 1876	108,886	8	11

GUARANTEE FUND FOR POLICY-HOLDERS
(In addition to the above)—
CONSOLS, £51,080 2s. 11d.

Perfect Security to Policy-holders is afforded under the Positive System of Assurance.

The Rates of Premium for Short Term Policies have been reduced.

THE GOVERNMENTS STOCK INVESTMENT COMPANY (Limited).

Paid-up Capital..... £500,000

DEPOSITS RECEIVED AT FOLLOWING RATES OF INTEREST.

5 per Cent. for Two Years and upwards.
4 „ „ One Year.
Less than One Year according to Bank rates.

Deposit Notes issued under the Seal of the Company, with cheques or coupons attached to the half-yearly interest.

SECURITY TO DEPOSITORS.—The Securities in which their monies are invested and the additional guarantee of the Paid-up Capital.

Prospectuses and full information obtainable at the Office, 52, Queen Victoria-street, E.C.

A. W. RAY, Manager.

ACCIDENT INSURANCE COMPANY

(Limited), 7, Bank Buildings, Lothbury, E.C.

General Accidents. | Personal Injuries.
Railway Accidents. | Death by Accidents.

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LOSS and ANXIETY may be AVOIDED, and most Lucrative Percentages permanently Secured, through the information contained in the FORTNIGHTLY STOCK EXCHANGE REVIEW, sent post free to applicants by—

Messrs. ALEXANDER ROBINSON and CO.,
Sworn Brokers,
36, Throgmorton-street, Bank, London.
Bankers—Messrs. Robarts, Lubbock, & Co., Lombard-street.

TO INVESTORS.—SUMS of MONEY of any amount are RECEIVED by the SUN BUILDING INVESTMENT SOCIETY (Established 1854), at the Offices, 145, Holborn, E.C., on deposit at 5 and on preference shares at 6 per cent. per annum. The business of the Society consists exclusively in making advances on Freehold or Leasehold property on Mortgage repayable by instalments, and it therefore offers to investors a medium for obtaining a remunerative rate of interest with security of the soundest description. Further particulars can be had on application to J. Salmon Stott, Secretary.

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ACCIDENTS of ALL KINDS

May be Provided Against by a POLICY of the

RAILWAY PASSENGERS' ASSURANCE COMPANY,

The Oldest & Largest Accidental Assurance Company.
HON. A. KINNAIRD, M.P., Chairman.
SUBSCRIBED CAPITAL, £1,000,000.
ANNUAL INCOME, £205,000.
£1,120,000 HAVE BEEN PAID AS COMPENSATION.

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The GREAT BLOOD PURIFIER and RESTORER,

For cleansing and clearing the blood from all impurities, cannot be too highly recommended.

For Scrofula, Scurvy, Skin Diseases, and sores of all kinds, it is a never-failing and permanent cure.

It Cures Old Sores,
Cures Ulcerated Sores on the Neck,
Cures Ulcerated Sore Legs,
Cures Blackheads, or Pimples on the Face,
Cures Scurvy Sores,
Cures Cancerous Ulcers,
Cures Blood and Skin Diseases,
Cures Glandular Swellings,
Clears the Blood from all Impure Matter,
From whatever cause arising.

As this Mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

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Sold in bottles, 2s. 6d. each, and in cases containing six times the quantity, 11s. each—sufficient to effect a permanent cure in the great majority of long-standing cases—BY ALL CHEMISTS AND PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 30 or 132 stamps by

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WILL be glad to forward a Pamphlet, gratis and post free, which explains the most unique system of the adaptation of artificial and extraction of natural teeth without pain, from his only London address—

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Opposite the British Museum.

NOTE.—Improved PRIZE MEDAL TEETH (London and Paris) are adapted in the most difficult and delicate cases, on a perfectly painless system of self-adhesion, extraction of loose teeth or stumps being unnecessary; and, by recent scientific discoveries and improvements in mechanical dentistry, detection is rendered utterly impossible, both by the close adjustment of artificial teeth to the gums and their life-like appearance. By this patented invention complete mastication, extreme lightness, combined with strength and durability, are insured, useless bulk being obviated; articulation is rendered clear and distinct. In the administration of nitrous oxide gas, Mr. G. H. Jones has introduced an entirely new process.

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S. G. HUTCHINS.

By appointment Surgeon-Dentist to the Queen.
To G. H. Jones, Esq.

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Consumers are particularly requested to ask for SCHWEPPE'S, and observe Trade Mark on Labels (a Fountain), as many imitations are offered to the Public.—To be obtained from the leading Chemists, Wine Merchants, and Grocers.

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TARAXACUM and PODOPHYLLIN.—A fluid combination for Derangement of the Liver, particularly when arising from slight congestion. By gently stimulating the action of the liver and slightly moving the bowels, the heavy, drowsy feeling, with sensations of fulness, often headache, pain beneath the shoulders, at the chest after eating, unpleasant taste in the mouth, and other indications of dyspepsia are removed. Taraxacum and Podophyllin is much safer than calomel or blue pill for removing bile.—Prepared in the Laboratory of J. PEPPER, 237, Tottenham Court-road, London, whose name must be on the label. Bottles, 2s. 9d. and 4s. 6d. each. Sold by all Chemists.

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IS THE BEST SPRING MATTRESS YET INVENTED.

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150 Sideboards, 100 Sets of Dining Tables, 500 Easy Chairs, and complete Suites of DINING and DRAWING ROOM FURNITURE, also 150 entire Suites of BEDROOM FURNITURE in various Woods to select from.

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Table Knives, Ivory, per dozen, from 19s. to 55s.
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CHERRY TOOTH PASTE

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ADDITIONAL TESTIMONIAL FROM GARTH WILKINSON, ESQ., M.D., M.R.C.S.

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